



RECORDS

OF THE PAST.

VOL. VIII.



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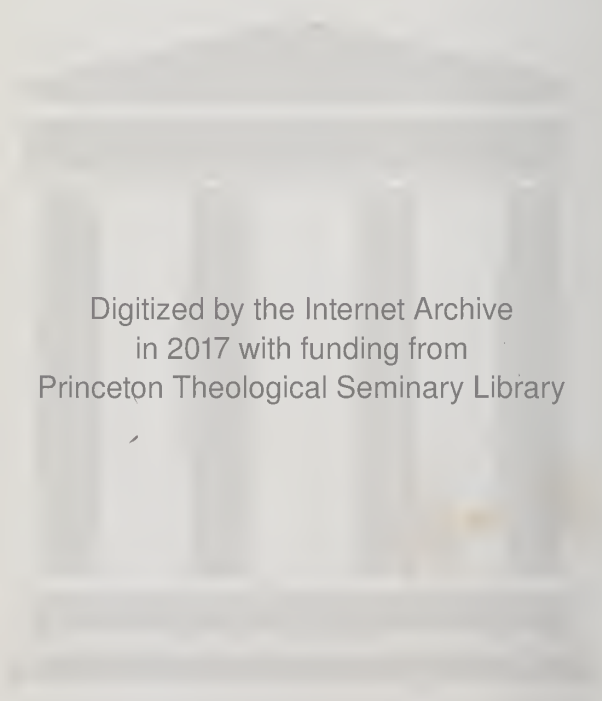
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RECORDS OF THE PAST.

VOL. VIII.

EGYPTIAN TEXTS.

#### N O T E.

Every Text here given is either now translated for the *first time*, or has been specially revised by the Translator to the date of this publication.

✓  
RECORDS OF THE PAST:

BEING

ENGLISH TRANSLATIONS

OF THE

ASSYRIAN AND EGYPTIAN MONUMENTS.

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VOL. VIII.

EGYPTIAN TEXTS.

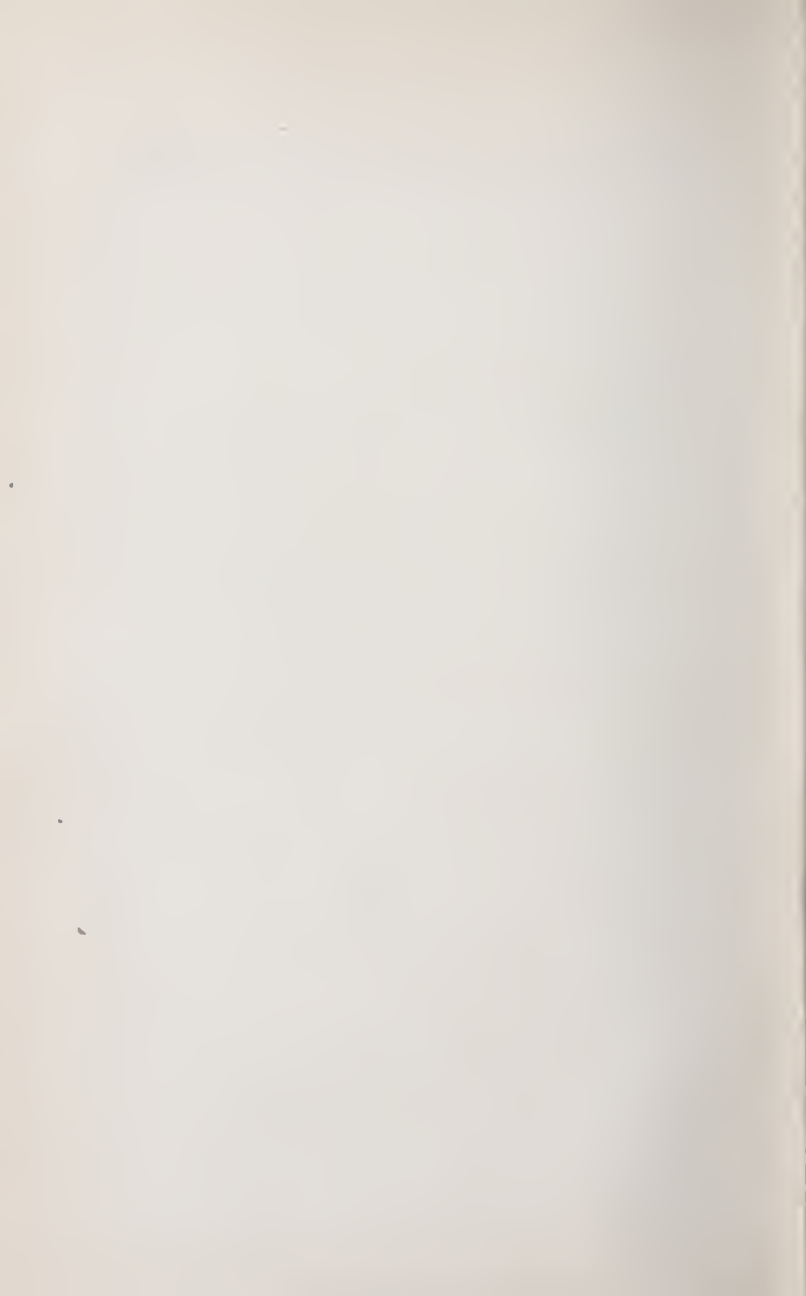


Multæ terricolis linguæ, cœlestibus una.

LONDON :

SAMUEL BAGSTER AND SONS,

15, PATERNOSTER ROW.





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## P R E F A C E.

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THE Eighth Volume of the "RECORDS OF THE PAST" has been continued on the same principle as its predecessors. A prominence has naturally been given to historical texts, as they are the most important which have been handed down by ancient Egypt. No branch, however, of Egyptian researches has been more minutely explored, and the great historical texts are almost exhausted. In the present volume will be found, a translation of the Sallier Papyrus relating to the Hykshos, the end of the Papyrus comprising the political condition of Egypt in the reign of Rameses III.; the Case of Conspiracy against the life of the same monarch; the texts relating to the Gold Mines in the reigns of Seti I. and Rameses II.; and the decree of Canopus, of the reign of Ptolemy Euergetes II., an inscription throwing great light upon the condition of the Egyptian priesthood under the rule of the Greeks in Egypt.

The subject of mythology is, however, by no means exhausted, and the important texts relating to it are not only beginning to attract attention, but are felt to be necessary for the due comprehension of the religious ideas of the Egyptians. A diversity of opinion, it must be stated, exists amongst scholars as to the value of later inscriptions of the Ptolemaic and Roman period. Some consider these texts to hand down the esoterical notions of ancient Egypt, which, except in the so-called Ritual or Book of the Dead,

scarcely appear in the official monuments, although partly illustrated by the hymns to the gods found at the time of the XIXth. and subsequent Dynasties. The present volume contains one of these earlier litanies, that of Ra; and there are others still untranslated capable of throwing, incidentally, considerable light on the cosmic and demiurgic characteristics of the leading deities of the Pantheon. A hymn to the god Ammon of the Oasis, inscribed on the walls of El-Khargeh and of a nature remarkably Pantheistic, is also included in this collection, it probably is the composition of an eclectic denomination which, at a much earlier age, had attempted to reconcile the polytheism with the monotheistic tendencies of a party once dominant, although ultimately unable to effect a religious reformation.

Of literature, as distinct from mythology or history, there are few remains even amongst the numerous papyri which have been found or explored. A rare example, the Praise of Learning and Literature, a poem exalting the occupation of the scribe above all others, will be found at the end of the volume. The difficulties of translation increase greatly when the subject belongs neither to the domain of mythology nor history, and the language becomes more metaphorical or colloquial. Literary compositions are, however, not the least interesting portion of the subject, as they exhibit a vivid picture of national manners and innate thought.

S. BIRCH.

London,  
*26th November, 1876.*

FRAGMENT  
OF  
THE FIRST SALLIER PAPYRUS.

RELATING TO THE HYKSOS PERIOD.

---

TRANSLATED BY  
E. L. LUSHINGTON, D.C.L.

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THIS very defective fragment, which consisted when complete of two pages and three lines, refers to that obscure period when foreign invaders, commonly called Hyksos, or shepherds, held dominion in Egypt, entrusting the government of the Southern region to a subordinate native viceroy. Apapi, the Hyksos king here mentioned, Apophis in the Greek form, is apparently the last of his dynasty. The struggle of which this fragment indicates the commencement, resulted eventually in the re-establishment of Egyptian independence and supremacy. The native prince, Sekenen-Ra, or Tiaaken, was the predecessor of Ahmes (Amosis), who is generally reckoned the 1st king of the XVIIIth dynasty.

The interest of the subject has attracted the attention of several eminent scholars to this relic of early history. It was first recognised by De Rougé, translated in part by Brugsch, *Z. S. f. d. D. Morg. Ges.*, 9,200, in 1855, and again later in his *Histoire de l'Égypte*, 1859, p. 78; more fully by Mr. Goodwin, *Cam. Ess.* 1858, p. 243. More recently it has been treated by Dr. Birch, in Bunsen's *Egypt*, Vol. V., p. 730, 1867; Chabas, *Les Pasteurs en Égypte*, 1868, p. 16; and Ebers, *Ägypten u. d. Bücher Moses*, 1868, p. 204.

The style of the fragment is in general simple and easy; the difficulties that remain even after the labours of these admirable pioneers in vanquishing obstructions are mainly due to its dilapidated condition. At the end of line 3, p. 3, it breaks off in the middle of a sentence, and line 4 commences with a different subject. The present translation appeared in the *Transactions of the Society of Biblical Archæology*, Vol. IV., p. 263.

## FIRST SALLIER PAPYRUS.

## PAGE 1.

- 1 It came to pass that the land of Egypt was held by the impure ; there was no sovran master on the day when this came to pass. Then King SEKENEN-RA was Ruler in the Southern region, the impure in the district of Amu,
- 2 their Chief King APAPI in the city Avaris ; the whole land did homage to him with their handiwork, paying tribute alike from all good produce of Tameri. King APAPI
- 3 took to himself SUTECH for Lord, refusing to serve any other god in the whole land . . . . . he built for him a temple of goodly and enduring workmanship ; King APAPI (appointed)
- 4 festivals, days for making sacrifice to SUTECH (with all rites), that are performed in the temple of RA HARMACHIS . . . . .
- 5 . . . APAPI . . . . . King SEKENEN-RA . . . . many days after this . . .

[Three or four lines lost.]

## PAGE 2.

- 1 with him . . . not assent (to serve) any of the gods in the whole land except AMEN RA, King of gods . . . . many days after this
- 2 King APAPI sent to the Ruler of the South a notice, according as his scribes knowing in affairs said.

- 3 Now when the Messenger of King APAPI (came to) the Ruler of the South, he was conducted before the Ruler of the South.
- 4 He said to the Messenger of King APAPI, "Who sent thee to the Southern region? For what art thou come to the roads?" The Messenger said to him
- 5 "King APAPI sent me to thee to say . . . touching the well for cattle which is . . . the city; verily, no
- 6 sleep came to me day or night." . . . the Ruler of the South (was amazed). It came to pass he knew not how
- 7 to reply to the Messenger of King APAPI. (At length) he said, "Has not thy royal Master . . . .<sup>1</sup>
- 8 . . . .<sup>1</sup> which he sent . . . .<sup>2</sup>
- 9 . . . .<sup>1</sup> cakes of bread
- 10 . . . .<sup>1</sup> all that thou hast said I find . . .<sup>1</sup>
- 11 . . . .<sup>1</sup> (the Messenger of) King APAPI rose to depart to where

## PAGE 3.

- 1 his royal Master was. Then the Ruler of the South bade summon his mighty Chiefs, likewise his Captains and expert guides; he
- 2 repeated to them the tale entire of the words which King APAPI sent to him concerning them. They were all silent at once, in great dismay
- 3 they knew not how to answer him good or ill. King APAPI sent to . . .<sup>1</sup>

<sup>1</sup> Lacunæ.

<sup>2</sup> Of lines 8, 9 and 10 hardly anything can be made; they seem to contain the words given in the translation, but their connection of course is obscure.



## ANNALS OF RAMESES III.

## THE GREAT HARRIS PAPYRUS.

*Continued from Vol. VI., p. 70.*

BY

PROFESSOR EISENLOHR AND S. BIRCH, LL.D.

## PLATE 43.

[Rameses III. wearing the royal head-dress *namms* a collar *usx* with *uræus* round the neck and a tunic *basui* fluted, jewels or other ornaments girdled with the head of a panther and six pendant disked *uræi*, a kind of a strap from the right to the left, bracelets *mennefer en kabu* and armlets, with a kind of tail behind *menkrat* or *sat*<sup>1</sup> and sandals *tebu* on the feet raises his right hand addresses the Triad of Memphis. Ptah, Sekhet, and Nefer-Tum. Before him are his names and titles.]

The Lord of the two countries RA-USER-MA beloved of AMEN, the Lord of diadems<sup>2</sup> RAMESES Ruler of An

[And his declaration to the gods.]

I speak the good prayers, the adorations, the supplications and the glorious deeds I made before thee. On his Southern wall

[Ptah wearing a scull cap *namms*, a collar *usx*, long beard, counterpoise *maanx* standing draped in a reticulated garment on a pedestal in shape of a cubit, bracelets on his wrists and holding the *uas* sceptre emblem of life *anx* and stability *tat* before him by both hands, he is called]

<sup>1</sup> See Lepsius, *Älteste Texte*, Pl. 7.

<sup>2</sup> Lord of the diadem of the vulture or female diadem, and of the *uræus*, the male royal diadem; or else, of *Nishem* the goddess of the South, and *Uati* or *Buto* the goddess of the North.

PTAH great (god) who is the rampart of the South,  
Living Lord of the Upper and Lower world.

[Behind him stands Sekhet lion-headed waving a disk of the Sun and *uraeus* serpent; she wears a long female head-dress collar *usx* and bracelets, armlets *menefer en kabu* and anklets, *mennefer en rat*, and a long reticulated female garment held up across the shoulders by straps. In her left hand she holds a papyrus sceptre *xua* and in her right an emblem of life *anx*. She is called]

SEKHET greatly beloved of PTAH.

[Behind her stands Nefer Tum wearing on his head the tall plumes and lotus of the Sun, a long head-dress tied by a fillet, a collar *usx* round the neck, and long tunic from the breast to the knees reticulated, armlets and bracelets *mennefer en kabu*, and anklets *mennefer en rat*. In his left hand he holds a sceptre, in his right an emblem of life.]

#### PLATE 44.

- 1 The glorifications, prayers, and addresses, invocations and glorious actions which the King of the Upper and Lower country RA-USER-MA beloved of AMEN, the living, the great god to
- 2 his father PTAH the Chief of the Southern wall, living Lord of the two countries, SEKHET the greatly beloved of PTAH, TUM the protector of the two countries, the circle of all the gods of the House of PTAH-KA.<sup>1</sup> Said the King of the Upper country RA-USER-MA, Beloved of AMEN the Great God
- 3 to his father, the noble god, PTAH, who is Chief of the Southern wall, Living Lord of the two countries, TATUNEN,<sup>2</sup> the father of the gods, having tall plumes, and pointed horns, fine face, over the great throne. I salute thee great one, magnified,
- 4 TATUNEN, father of the gods, god Chief at first, builder of men, maker of gods, being first of the first order, all

<sup>1</sup> Memphis.

<sup>2</sup> Or Tanen.

- were coming after him, making the heaven creating his tent,
- 5 supporting it by lifting his heavenly plumes, founding the earth in that he made it himself, encircling it with the waters of the great sea, making the Empyrean gateway to give rest to bodies, causing the Sun to come down to keep them well,
- 6 as Ruler living for ages, Lord of eternity, Living Lord, opening supplying the throat, giving breath to every nostril, giving life to all persons by his supplies. A time of life begins under his authority, life comes from his mouth, he makes
- 7 the peace of all the gods in his divine form of the great heavenly water<sup>1</sup> Lord for ever and ever, he circulates the breath of life to all living, he conducts the King to his throne of the palace, in his name of King of the two countries I am thy son, crowned as King
- 8 on the throne of (my) father in peace, I am fulfilling thy plans for thee, I have redoubled thy good things being on earth, conduct me to rest in the West of the heaven like all the gods of the tombs<sup>2</sup> of the Empyrean gate, the relations
- 9 of the cycle, being in thy sacred place like HAPU<sup>3</sup> thy noble son who is with thee, let me devour the flower of thy sacred food, bread, incense, beer, spirits, wine, grant (me)

## PLATE 45.

- 1 to renew my life in the Taser<sup>4</sup> seeing thee daily like thy circle of gods, living Ruler on earth as Lord of

<sup>1</sup> *Nu*, the god of the heavenly water. The reading *Han*, "vase," is also found as a variant of this name; cf. Horapollon, I. 21.

<sup>2</sup> *S'ta*, the coffins or tombs.    <sup>3</sup> The Nile.    <sup>4</sup> A region of the Hades.

- Ta-mera.<sup>1</sup> Was I not animated in heart by the valour towards thee
- 2 to search after all glories for thy noble house, for consecrations before thee in thy city of the walls.
- 3 I made for thee a new palace in thy fore court, a peaceful place for thy heart at each of thy processions. The palace of RAMESES Ruler of An, the Living in the temple of PTAH at
- 4 the great sacred staircase of his Southern wall founded of stones of sandstone lying on blocks, its great ties<sup>2</sup> holding the walls of stone of
- 5 Abu<sup>3</sup> its doors of brass<sup>4</sup> of six bands, the great columns are of gold, of *meh*<sup>5</sup> of stone, the bolts of black metal<sup>6</sup> bordered
- 6 with gold having handles of *katem*<sup>7</sup> with *meh*<sup>5</sup> of gold, its monumental figures are life like, and perfect. Its towers of stone approaching
- 7 heaven, above the throne of its great house is magnified like the place of the great house with a covering of gold like the doors of heaven, I made thy images
- 8 at rest in its shrine of gold silver and real precious stones, I equipped it with servants, very numerous with fields and cattle in the South and North.

## PLATE 46.

- 1 Its storehouses were inundated with infinite stores, bowmen, galleys, workmen, incense bearers silver bearers

<sup>1</sup> Northern Egypt, used for Egypt generally.

<sup>2</sup> Or cramps.

<sup>3</sup> Elephantine.

<sup>4</sup> *Baa*, or "bronze," brass not being used by the Egyptians.

<sup>5</sup> A precious stone, or else "inlayings," "fillings in."

<sup>6</sup> *Baa kam*, "black metal," probably iron; *taa* of black colour, and also of the colour of gold, are mentioned in the papyrus.

<sup>7</sup> *Katem* or *katmer*, supposed to be gold. It is like the Greek word *kadmeia*, a metallic substance or zinc.

- 2 and feather bearers <sup>1</sup> without number, heaps of corn to tens of thousands, also very many cellars of wine and spirits, and stalls of young cattle,
- 3 (and) fowl houses for fattening geese, the store houses of Egypt, Ta-neter, <sup>2</sup> Kharu, <sup>3</sup> Kush <sup>4</sup> (which) I gave, more numerous than the sands, in the noble treasury, the store places had the divine food prepared
- 4 with provisions. There was no want in any of its places they were for thy service, O Sole Lord, Maker of Beings, PTAH who is the Southern wall, Eternal Ruler.
- 5 I give to thee twenty thousand measures of corn to be conveyed to thy house every year to supply thy temple with divine food, continually increasing that which was before.
- 6 I made to sculpture the house of PTAH thy great seat, I gave it to be as the horizon in which the Sun is, for I filled its treasuries with numerous stores and loaded its granaries with corn and barley.
- 7 I caused to be prepared the statue of thy image in the new gold house of thy temple, manufactured of good gold, of native <sup>5</sup> silver, real lapis lazuli, real turquoise (and) all
- 8 precious stones, I made its noble ark like the horizon of heaven, containing thy bark in its interior reposing on it. I fixed its great walls,
- 9 the ark with turned beams, the ceiling of beams ; they are of gold with settings of real stones, I fabricated its great beams

## PLATE 47.

- 1 for moving, covered with good gold engraved with thy name. Thou elevatest thy heart greatly in the citadel of

<sup>1</sup> *S'ui*, or "merchants."

<sup>2</sup> The Holy Land, or Northern Arabia.

<sup>3</sup> Syria, or the coast of Syria.

<sup>4</sup> Æthiopia, the modern Nubia.

<sup>5</sup> "Silver out of its land."

- Sebak <sup>1</sup> in thy great mysterious form of his Southern wall.  
 Thou fillest thy stronghold with the rays of thy limbs.
- 2 I caused to be sanctified Ha-ka-Ptah <sup>2</sup> thy strong seat.  
 I built its temples which were decayed. I sculptured  
 their gods in their noble figures of gold silver and all  
 precious stones in the gold houses.<sup>3</sup>
- 3 I made to thee a great plate of silver, beaten out, cut,  
 and engraved by the smith in the name of Thy Majesty  
 with the adorations and prayers I made before thee  
 having the decrees for the benefit of thy house for ever.
- 4 I made two prisms of six sides they are of the colour of  
 good gold engraved, marked in thy name worked with  
 incisions glorifying the glories I did for thee.
- 5 I made thee a good pectoral plate for thy breast of the  
 best gold, of *katmer* (and) silver made with a setting of *meh*  
 and of real lapis lazuli to be united to thy limbs on thy  
 great throne of the horizon, and the company of the  
 gods of the house of PTAH who rest in them.
- 6 I made thee a sacred shrine of stone of Abu <sup>4</sup> fabricating  
 it with eternal work of one piece having folding gates of  
 brass of six sides, cut in thy noble name for ever!
- 7 PTAH, SEKHET, NEFERTUM, are placed in it, and the  
 statues of the Lord the King with them, to offer before  
 them I gave them the due divine offerings to their faces,  
 remaining to thee for ever to thy handsome face.
- 8 I made thee great tablets of secret words, set up in the  
 hall of books of the land, of Ta-mera <sup>5</sup> placed in stands of  
 stone engraved with a chisel to benefit thy noble house  
 for ever and ever.
- 9 I have filled thy pure harem of women, I brought their  
 children who were absent. They were peoples, hands, and

<sup>1</sup> The crocodile.<sup>2</sup> Memphis.<sup>3</sup> Probably "the saloon," or "principal hall."<sup>4</sup> Elephantine.<sup>5</sup> Egypt.

- other persons, I gave them to thee for the cattle in the house of PTAH ; for them was made an order for ever.
- 10 I made to thee the store places to open in the festivals of thy divine house, they were built out of earth,<sup>1</sup> of skilful fabrication. I filled them with the slaves I brought as captives to supply thy sacred food filled is the shrine to
- 11 store the house of PTAH-KA, with food to double what was before thee oh thou of the Southern wall, thy circle of the gods is delighted it rejoices in them.

## PLATE 48.

- 1 I made thee stalls full of young cattle, fowl houses for taking care of fowl also having fat geese filling cages for use besides, having pigeons to offer to thy service in the course of the day.
- 2 I gave thee bowmen, workmen, incense bearers, I appointed their Captains to lead them to bring their yearly tribute for thy noble treasury to fill the store houses of thy house with numerous things to redouble thy divine food, to lay them for thy service.
- 3 I made thee granaries full of corn and barley, having numerous heaps reaching to heaven to store thy divine abode daily to thy beloved face, O Maker of heaven and earth.
- 4 I made to thee images of the Living Lord wrought of gold, others of pure silver wrought likewise reaching to the ground before thee with stands and altar having divine offerings of bread and beer offered before thee daily
- 5 I made to thee a great basin<sup>2</sup> in thy fore court ornamented with gold good of work, making its vases of gold and silver cut in thy name, provided with divine food, all good things to offer before thee at the morning.

<sup>1</sup> Either of sun-dried clay bricks, or else subterranean.<sup>2</sup> Or altar.

- 6 I made thee ships and galleys in the midst of the great sea provided with crews, and galleys in great numbers to bring the produce of Ta-neter,<sup>1</sup> the manufactures of the land of Taha<sup>2</sup> to thy great treasuries of thy city of the Wall.<sup>3</sup>
- 7 I made thee great festivals adding the renewed ones to offer in thy service at each of thy celebrations. They were provided with bread and beer, cattle, geese, incense, fruit, sprouts, spirits, wine, royal linen, ordinary linen very numerous good Southern linen,
- 8 oil, incense, honey, clear gums, all good woods sweet scents to thy beloved face (oh) Lord of the gods.
- 9 I made thee great festivals on the water to thy very noble and beloved name of PTAH NUN<sup>4</sup> the Chief, the father of the gods they were provided with supplies of the things produced by the water in thy noble fore court of Sebekh-Sebak<sup>5</sup>
- 10 for all thy forms and the circle of the gods of the depths. They were as tribute paying to the treasuries and store houses, granaries, stalls, cages, each year to nourish the great Chiefs of Nu<sup>4</sup> at peace, rejoiced at the festivals at their view.
- 11 I made thy noble boat of the Lord of Ages<sup>6</sup> of 130 cubits, on the river of great real cedar trees, with a head of acacia. Its great house of trees of the first kind of gold and real stones came down to water, of gold on all its sides, and its head.

#### PLATE 49.

- 1 having a hawk of good gold, of studs of all good stones, its stern behind made of good gold, its rudders, the handle

<sup>1</sup> The Holy Land, Northern Arabia, or Socotora.

<sup>2</sup> Northern coast of Syria.

<sup>3</sup> Memphis.

<sup>4</sup> The *Han*, or celestial water.

<sup>5</sup> Probably another name of Memphis.

<sup>6</sup> *Neb heh*, name of the barge.



- in good gold. There is proceeding PTAH, the handsome face, of his Southern wall
- 2 to rest within its great house like the solar horizon, satisfied is his heart at its appearance, making fully his good passage on the water of his daughter NEBTNEHA,<sup>1</sup>
- 3 in the Southern wall, mortals and men rejoicing to see it. I was delighted, having its conducting to its noble house.
- 4 I protected the black cattle and the Hapu<sup>2</sup> with males and females who were proceeding from the cattle of every house, I gave them all consecrated to the black cattle.
- 5 I made to be enlarged the frontiers to the places determined, they got what was necessary for pastures establishing their tablets cut in thy name There were made edicts for their benefit on earth.
- 6 I brought to thee numerous tributes of white gum to go round thy divine abode, with scent of Punt<sup>3</sup> to thy noble nostrils on the morning
- 7 (I) planted trees of frankincense, and gums in thy very noble *dromos* in Sebekh-Sebak,<sup>4</sup> by the bringing of my hands from the land of Taneter<sup>5</sup> to welcome thy foreparts every morning.
- 8 I made for thee vases of the tables of libation of thy great place with censers, jars, stands having lavers, and water bottles, (and) great lamps for offerings,
- 9 with divine food, they were of gold and silver made with inlayings of *meh*<sup>6</sup> of precious stones without number laid before thee at the end<sup>7</sup> of the day, (O) PTAH the Father of the Gods, Builder of Mortals.<sup>8</sup>

<sup>1</sup> The mistress of the sycamore, the goddess Athor.

<sup>2</sup> The bulls Apis.                      <sup>3</sup> Arabia.                      <sup>4</sup> Memphis or Manfaloot.

<sup>5</sup> The Holy Land, or Northern Arabia, or Socotora.

<sup>6</sup> Supposed to be a kind of precious stone, or else inlaying.

<sup>7</sup> Or "every day," but the lamps evidently used at night.

<sup>8</sup> *Rex*, "mortals" or "intelligences."

- 10 I made thee the festivals of the beginning of my reign in the very great festivals of Tatenen I redoubled to thee what was done.<sup>1</sup> In the throne room I appointed to thee  
 11 sacrifices of numerous offerings of bread, wine, beer, spirits, fruit, virgin cattle, calves by hundreds of thousands, bulls by tens of thousands without number, products  
 12 of the lands of Egypt like the sands of the shore of the river. The gods of the South and North are assembled in the midst of it, I made to be carved thy temple, the festival houses<sup>2</sup>

## PLATE 50.

- 1 which were ruined since there were kings I provided for the circle of all the gods the festivals of thirty years,<sup>3</sup> Lords of gold, silver and stones as they were before.  
 2 I wrapped<sup>4</sup> them with fabrics of royal and common linen, I anointed them with oil on their heads, I augmented the divine food  
 3 offered to their persons placed in the reserves of their supplies for ever.  
 4 Behold my review of the honourable things which I did before thee PTAH who is Southern wall Lord of Sebekh-hut.<sup>5</sup>  
 5 Behold the circle of the gods of the house of PTAH in my glories.

## PLATE 51a.

- 1 The register of the property, the cattle, the cellars, the fields, the galleys, the store places, the cities which gave  
 2 the king RA-USER-MA, Beloved of AMEN, the Living, the

<sup>1</sup> "Ceremonies" or "customs."

<sup>2</sup> *Hel-set*, "for the festivals of the *Triakonteris*," or "cycle of thirty years."

<sup>3</sup> *Hel-set*, the *Triakonteris*.

<sup>4</sup> *Ter tut ter*.

<sup>5</sup> The white wall or acropolis of Memphis, called by the Greeks *Leukon Teichos*.

Great God, to his noble father PTAH who is the South wall, the Living Lord of the two Countries, as belonging to his residence ' of ages and eternity.

- 3 The temple of RAMESES, Ruler of An, the Living, in the house of PTAH, under the Chiefs, 609 heads.
- 4 The herds of RAMESES, Ruler of An, the Living, in the abode of PTAH, under the charge of the Superintendent of cattle HUI, 1361.
- 5 The house of RA-USER-MA, Beloved of AMEN, the town on the West road of the Western water under the Superintendent of the house PENKATATT, 40.
- 6 The house of RAMESES, Ruler of An, the Living in the house of PTAH, under the authority of HUI who is Chief of the house, 16.
- 7 The men he gave to the house of PTAH who is the Chief of the South wall, the Living Lord of the two Countries, being in the palace under the authority of the Chief of the workmen URU, 841.
- 8 PTAH of RAMESES, Ruler of Heliopolis. An, the Living, found the seat in the house of PTAH, under the authority of the ATENNU, PTAHMES, 7.
- 9 The Kharu<sup>2</sup> and Nahsi<sup>3</sup> of the captives of His Majesty living (which) he gave to the house of PTAH, heads 205.
- 10 Total heads, 379.
- 11 Various cattle, 10,047.
- 12 Cellars and granaries, 5.
- 13 Boats and galleys, 2.

#### PLATE 51b.

- 1 Fields, acres 1154.
- 2 Villages, 1.
- 3 The useful things, the produce of the men of the palace

<sup>1</sup> Or property, possessions.

<sup>2</sup> Syrians of the coast.

<sup>3</sup> Negroes.

- of RAMESES, Ruler of Heliopolis, the Living in the house of PTAH,
- 4 the herds of RAMESES Ruler of An, in the house of PTAH, of the house of RA-USER-MA, the Living, the city
- 5 at the West of the house of RAMESES Ruler of Heliopolis in the house of PTAH, the temples of that house, which lead to
- 6 the treasuries at their yearly revenues.
- 7 Silver, *ten* 98, *kat*  $3\frac{2}{3}$   $\frac{1}{4}$ .
- 8 Best South linen, various, 233  $\frac{1}{2}$ .
- 9 Wine, *amphoræ*<sup>1</sup> 390.
- 10 Silver in things of the work of the men for the divine offerings, *ten* 141, *kat*  $3\frac{1}{10}$ .
- 11 Corn, the produce of the labourers, bushels 37,400.
- 12 Green fodder, trusses 600.
- 13 Heifers, bull calves, bulls of weight,<sup>2</sup> bulls belonging<sup>3</sup> to herds, 15  $\frac{1}{2}$ .

# PLATE 52a.

- 1 Ducks, living, for use, 135.
- 2 The things of Kami,<sup>4</sup> the things of Taneter,<sup>5</sup> the things of Kharui<sup>4</sup> the Kings of Kush,<sup>6</sup>
- 3 of Ut<sup>7</sup> for the divine offerings in enormous number,
- 4 the gold, the silver, the true lapis lazuli, the true turquoise, all the noble precious stones, the black metal,<sup>8</sup>
- 5 the cloths of royal linen, common linen, South linen, the coloured cloths, the liquors, the cattle, the geese, and all the property
- 6 which the King of Upper Egypt, RA-USER-MA, Beloved

<sup>1</sup> Or casks, *mena*.

<sup>2</sup> *Kat* same as *kat*, a drachm and initial of the word *Kates*, meaning obscure.

<sup>3</sup> *Ru*, mouth; meaning obscure.

<sup>4</sup> Egypt.

<sup>5</sup> Arabia or North-eastern Nubia, the modern Somali.

<sup>6</sup> Ethiopia.

<sup>7</sup> Mareotis.

<sup>8</sup> Iron.

of AMEN, the Living, the Great God gave as the tribute of the Living Lord to

7 the house of PTAH, the Chief of his South wall, the Living Lord of the two lands, to the temples of his dominions for use from the first year to the thirty-first year, making thirty-one years.

8 Good gold, second class gold, white gold in vases and ornaments, *ten* 263, *kat*  $5\frac{1}{2}$ .

9 Gold ornaments of the Chief,<sup>1</sup> *ten* 2.

10 Silver vases hammered, *ten* 342, *kat*  $7\frac{1}{16}$ .

11 Silver in a hammered plate of 1 cubit, 6 *shop*<sup>2</sup> long, 1 cubit, 1 *shop*, 5 fingers broad, making *ten* 173, *kat*  $8\frac{2}{3}\frac{1}{6}$

12 Total of silver in vases and ornaments, *ten* 516, *kat* 6.

#### PLATE 52b.

1 Total of gold and silver vases and ornaments hammered out, *ten* 780, *kat*  $1\frac{1}{2}$ .

2 Real lapis lazuli set in gold and worked in two chains<sup>3</sup> of beads,<sup>4</sup> 1, making *kat* 3.

3 Real lapis lazuli, *ten* 3, *kat* 2.

4 Real turquoise, *ten* 2.

5 Real green felspar, *ten* 10.

6 Lapis lazuli and real turquoise scarabs, worked<sup>5</sup> and set in gold, 26.

7 Lapis lazuli scarabs, large, 46.

8 Turquoise scarabs, large, 46.

9 Bronze beaten into a great six-sided prism, 1, great plate, making *ten* 245.

10 Bronze beaten into a six-sided prism, 1, making *ten* 65.

<sup>1</sup> Or statue, *hesa*.

<sup>2</sup> The cubit has seven *s'op*, each 2'9611 inches, according to Sir H. James's estimate of the Royal cubit.

<sup>3</sup> Clasps.

<sup>4</sup> *Bubu*, bead or drop.

<sup>5</sup> *Bannu em neb*.

- 11 Bronze in beaten vases, *ten* 1708.
- 12 Total of bronze in beaten vases, *ten* 2018.
- 13 Royal linen, mixed linen,<sup>1</sup> Southern better<sup>2</sup> linen, cloths various, 7026.
- 14 Gums dried, *ten* 1034.
- 15 Frankincense, honey, oil, fat, paints, various bottles,<sup>3</sup> 1046.
- 16 Spirits, wine, various bottles, 25,978.

## PLATE 53a.

- 1 Total of various bottles, 29,024.
- 2 Ivory tusks, 1.
- 3 Good cinnamon,<sup>4</sup> *ten* 725.
- 4 *Kati* wood,<sup>5</sup> *ten* 894.
- 5 *Tasheps*, bundles 45.
- 6 Stalks<sup>6</sup> of *Tasheps*, bunches 28.
- 7 Grain of Kharu,<sup>7</sup> bushels 40.
- 8 *Nekbatah*,<sup>8</sup> bundles 40.
- 9 *Uafita*,<sup>9</sup> bundles 80.
- 10 Fodder, bundles 11.
- 11 Fruit, bushels 14.
- 12 Cedar wood, logs 8.
- 13 *Stibium*, *ten* 50.
- 14 *Rutmer*,<sup>10</sup> *ten* 50.
- 15 Natron, *ten* 14,400.

## PLATE 53b.

- 1 Crystal beads, 31,000.
- 2 Crystal, cut, hins 341.

<sup>1</sup> *Maku*, mixed material.      <sup>2</sup> *Qema* is either Southern linen or stuffs.

<sup>3</sup> *Aaa*, apparently bottles of various capacities.

<sup>4</sup> *Nnaihi*, "lances," uncertain.      <sup>5</sup> *Kat* "Tree of Knowledge."

<sup>6</sup> *Qanna*. *Tasheps* was a red fruit or vegetable substance.

<sup>7</sup> Coast of Syria.      <sup>8</sup> This word is determined by a "flower."

<sup>9</sup> A kind of grain, seed, or fruit.

<sup>10</sup> Or *retam*, perhaps the Hebrew *rotam*, the broom or juniper.

- 3 Crystal signets, 3200.
- 4 Wood for ship building, 31.
- 5 Young cattle various, bull calves various, 95,079.
- 6 Geese, living, 269.
- 7 Ducks, pairs 150.
- 8 Birds<sup>1</sup> with golden beaks, 1035.
- 9 Birds, living, 41,980.
- 10 Water fowl, living, 576.
- 11 Total various fowl, 48,010.
- 12 Corn for the divine food of the festivals of the heaven,  
and the first festival of the season<sup>2</sup> (which) gave
- 13 the King the great god to his father PTAH, Chief of his  
Southern wall the Living, Lord of the two Countries, in addition  
to the divine offerings in continual addition to the  
shares doubling those which were before His Majesty

## PLATE 54.

- 1 from the commencement at the first year to the thirty-  
first year making thirty-one years, bushels 947,688.
- 2 The volumes of the Hapi or Nile which the King  
RA-USER-MA, Beloved of AMEN, the Living, the Great God,  
gave to his father
- 3 PTAH, the Chief of his Southern wall, Living, Lord of the  
two Countries, from the beginning of his 29th year to his  
thirty-first year making three years.
- 4 Bread for divine food, *baat* cakes, 73,800.
- 5 Bread for divine food, biscuits 191,142.
- 6 Bread for divine food, pyramids 6150.
- 7 Viands, heaps, 14,760.
- 8 Beer, pints 1396.
- 9 Dry dates, jars 2396.
- 10 Dates, *maas* 2396, making<sup>3</sup>

<sup>1</sup> *Urtu*, Coptic *halêt*, "young birds," "nestlings."

<sup>2</sup> *Api*, or *tepi ter*, "commencement of season."

<sup>3</sup> Weight omitted by scribe.

- 11 Corn, sacks 3633  $\frac{1}{2}$   $\frac{1}{16}$ .
- 12 Cows, 41.
- 13 Bulls, 164. Total, 205.

## PLATE 54b.

- 1 Goats, living, various, 205.
- 2 Ducks, living, 574.
- 3 Geese, living, 84.
- 4 *Mesat*, young ducklings, living, 164.
- 5 Waterfowl, living, 287.
- 6 Another kind of waterfowl, 3025.
- 7 Total of various fowls, 4339.
- 8 Wine, jars, *mna* 820.
- 9 Wine, pots, *tut* 2366.
- 10 Onions, jars 2366.
- 11 *Spers*,<sup>1</sup> jars 2366.
- 12 Incense, censers full 164.
- 13 Incense, lips full 82.
- 14 Incense, jars 19,892.
- 15 Incense, *ten* 4469.

## PLATE 55a.

- 1 Oil, vases 164.
- 2 Oil, jar vases 574.
- 3 *Tasheps* wood, trunks 574.
- 4 Gum, dry, vases<sup>2</sup> 2396.
- 5 *Stibium*, vases 2396.
- 6 White hand vases 2396.
- 7 Gold figures of the Nile,<sup>3</sup> 2396.
- 8 Gold plates,<sup>4</sup> 659.
- 9 Gold basins, pedestals, 656.
- 10 Silver figures of the Nile, 656.

<sup>1</sup> *Sper*, a kind of vase, literally "lip."

<sup>2</sup> *Tut*, perhaps "pairs" of vases.

<sup>3</sup> *Hapi*, or the Nile.

<sup>4</sup> *Nusa*, apparently plate, pedestal, or something in which the Nile was represented.



- 11 Silver basins (or pedestals), 656.
- 12 Real stone figures of the Nile, 15,944.
- 13 Real stone pedestals, 15,944.
- 14 Wooden sycamore figures of the Nile, 784.
- 15 Wooden figures of REPI, wife of the Nile, 784.
- 16 Crystal necklaces, 2968.
- 17 Crystal signets, 2968.

## PLATE 55b.

- 1 Southern linen, pieces 2968.
- 2 Honey for food, *hins* 66.
- 3 Honey, measures <sup>1</sup> 164.
- 4 Honey, *pukas* <sup>2</sup> 3210.
- 5 Fresh fat for food, *hins* 205.
- 6 Fresh fat, hand vases 674.
- 7 Beans,<sup>3</sup> shelled, vases 2396.
- 8 Natron, vases 2396.
- 9 Grapes, *seta* <sup>4</sup> vases 2396.
- 10 All (kinds of) good fruit, vases 22,760.
- 11 Grapes, bottles 2396.
- 12 Paints, bottles 2396.
- 13 Best flour, pints 2396.
- 14 Flour, pints 45,100.
- 15 Flour, *meht* 45,100.

## PLATE 56a.

- 1 Gurkins,<sup>5</sup> in cups, 21,000.
- 2 *Tenruuka*,<sup>6</sup> in cups,<sup>7</sup> 21,000.
- 3 Fodder, trusses 2396.
- 4 Reeds,<sup>8</sup> of the shores, handfuls 14,350.
- 5 *Alahama*,<sup>9</sup> in cups,<sup>7</sup> 21,000.

<sup>1</sup> *Ark*, kind of measure.<sup>2</sup> Another kind of measure.<sup>3</sup> *Xep*.<sup>4</sup> Another kind of measure.<sup>5</sup> *Aufu haaf*.<sup>6</sup> A kind of cucumber or gourd; it was grown in water or irrigated land.<sup>7</sup> Or ephahs.<sup>8</sup> *Qait nu uteb*.<sup>9</sup> Supposed to have been raisins.

- 6 Sweet living flowers, 21,000.
- 7 Tamarisks, handfuls 1640.
- 8 Flower crowns, in *apts*, 29,700.
- 9 Plant bunches for processions, 21,000.
- 10 Plants, bushels 21,000.
- 11 Stone blocks, *aba*<sup>1</sup> 15,150.
- 12 *Shui*,<sup>2</sup> bunches 15,150.

## PLATE 56b.

- 1 Give me thy eye and thy ears O PTAH Father of the gods, Builder of the circle of the gods, listen
- 2 to my declaration of truth which I make to thy face, I am thy son loving thee, great in thy glories, receive
- 3 my son to be King, placed on the throne as Ruler of all countries, head of mortals, RA-USER-MA, approved of AMEN,<sup>3</sup> Living, the child
- 4 proceeding from thy limbs, let him be on earth, rise like the son of ISIS, may he take the crown *Atef* having the *uarti*,<sup>4</sup> give
- 5 him to be at rest on thy seat<sup>5</sup> as king of the Upper and Lower Country as a Har, powerful bull,<sup>6</sup> loving truth. Give him the dominions
- 6 as thou makest his time excellent on earth having joys. Give victory to his sword over all lands and countries prostrate
- 7 under his sandals for ever and ever! Give his protection over Kami,<sup>7</sup> as living Ruler of the Upper and Lower Country.<sup>8</sup> He is holy
- 8 before thee having thy benediction, he enlarges the frontiers of the Barbarians coming to his valour. He has made

<sup>1</sup> Part of door, jamb.<sup>2</sup> Unknown flower.<sup>3</sup> Rameses IV.<sup>4</sup> *Uart*, the knob at the top.<sup>5</sup> *Hut*, throne.<sup>6</sup> *Har*, or Harmachis, the palatial or so-called standard title.<sup>7</sup> Egypt.<sup>8</sup> The *ta-ta*, or "two countries."

- 9 adorations, give a happy life, perfect his body within his limbs constantly,  
 10 the King RA-USER-MA approved of AMEN the Living, the Son of the Sun, Lord of diadems, RAMESES the true Ruler, Beloved of AMEN, the Living.

# DONATIONS TO THE GODS OF THE NORTH.

## PLATE 57.

- 1 The rendering honour, salutations, glorifications, adorations and numerous merits which the King RA-USER-MA made, Beloved of AMEN, the Living, the Great God, to his fathers, all the gods, and goddesses of the South and North.  
 2 Said the King RA-USER-MA, Beloved of AMEN, the Living, the Great God, adoring and magnifying the circle of the gods, Lords of the South and North.  
 3 Hail ye gods and goddesses, Lords of the heaven, earth, and great waters, the running in the boat of millions of years, with the father RA, his heart is satisfied (when) he sees their goodness to prosper 'Ta-mera' leading the Nile measuring in proportion,  
 4 conducting it to the mouths of these for ever and ever under regulation. The breath of life, time sealed, which their father made at the coming forth of their feeding mouths. He rejoices in his youth at their sight, in great heaven, powerful  
 5 on earth, giving breath to the closed nostril, I am your son, which your hands have engendered, ye crowned me as living Ruler of every land, ye gave to me good things upon earth, I tranquilly hold my dignity in peace without pride, bringing meritorious gifts  
 6 and presents to your temples. I have furnished them

<sup>1</sup> Northern Egypt, Egypt in general.

- all with great lists placed in all the halls of writings, with men, their fields, their herds, their gallies, their transports, on the river I made to be renewed your
- 7 temples which were long since decayed. I augmented the divine food more than what was before you. I have served in your temples (and) the gold house, with gold, silver, lapis lazuli and turquoise, I made the supplies of your treasuries, I completed them with numerous
- 8 things, I filled your granaries with corn (and) barley in heaps, I built to you houses and temples. I inscribed them in your name for ever, I arranged your servants, I filled them with numerous men, I did not lead men by tenths
- 9 from the temple of the gods, since the time of Kings, doing it to conscribe them for foot soldiers and cavalry. I made decrees to their benefit upon earth for the Kings who will come after me. I brought to you offerings before you
- 10 prepared of all good things, I made for you repositories opening on the festivals. I filled them with numerous supplies. I made for you vessels of libation, of gold, silver, and brass by hundreds of thousands. I constructed your divine barge on the river
- 11 having a great cabin, ornamented with gold. I made a foundation<sup>1</sup> of squared stone in the house of my father ANHAR<sup>2</sup> SHU, the son of RA, the temple of "RAMESES Ruler of An, the Living, and a trial of words"<sup>3</sup> in the house of ANHAR<sup>2</sup> I filled them with men and slaves by selection,
- 12 its treasuries holding numerous things, the granaries holding corn. I augmented the divine supplies continually to offer to your dignity oh SHU, the son of RA, I surrounded the house of ANHAR<sup>2</sup> with an enclosure wall of

<sup>1</sup> Asi.<sup>2</sup> Onouris, Mars.<sup>3</sup> *Ramessu hek An uta xeru.* The name of the foundation.

- twenty yards,<sup>1</sup> in the foundations in the earth, (and) an elevation of thirty yards,
- 13 having doors, halls, and towers, in all its directions, its embrasures,<sup>2</sup> of squared stone having windows of cedar wood, plated with brass, keeping back the tribes of the Tahennu<sup>3</sup> who invaded the frontiers hitherto

## PLATE 58.

- 1 I made many presents in the city of Hesi-ra of father THOTH, the God resident in Sesen, I built him a temple anew in his *aba*.<sup>4</sup> It was
- 2 in the sacred chapel of the entire Lord I made him another temple as a habitation; it was as the horizon of the heavens in his sight (when) he rises. He delighted to rest in
- 3 it. He rejoices pleased to see them. I prepared them with all stores of materials out of things of all the countries (and) numerous slaves (which) I led as property for them.
- 4 I doubled the divine food laid before him in the store house of opening in the festivals, with food given him at the festive sacrifices (at) the festivals at the beginning of the year to give satisfaction to His Majesty
- 5 at all times. I surrounded the house of THOTH with enclosure walls of twenty yards in the foundations of the earth rising thirty cubits high, having doors, halls, and towers in all directions,
- 6 with windows of its walls of squared stone, having shutters of cedar wood plated with brass to repel the natives of the land of Tahennu<sup>3</sup> who were treading on their frontiers hitherto.

<sup>1</sup> *T'at'a*.<sup>2</sup> *Htar*.<sup>3</sup> The Libyans or one of the tribes on the North-west confines of Egypt.<sup>4</sup> *Peribolos*, forecourt.

- 7 I made to strengthen the city of Abut<sup>1</sup> the district of OSIRIS, with watching the selection of presents within the city of Nafur,<sup>2</sup> I built my temple of stone within his divine house like the great house
- 8 of TUM which is on high. I supplied it<sup>3</sup> with men having their numerous offices, it was rich and increased<sup>4</sup> with all beings, I made for it divine food, supplying its altars. The father
- 9 OSIRIS Lord of Taser,<sup>5</sup> I made to him an image of the Living Lord, I brought in presentation vases of libation likewise of gold and silver I surrounded the house of OSIRIS
- 10 and HARSIESIS<sup>6</sup> with a great wall firm like a hill of granite with halls and towers having embrasures and doors of stone and window frames of cedar. I made the barge of OSIRIS likewise an ark holding the Disk.
- 11 I made to carve the precinct in the house of father APHERU<sup>7</sup> of the South Lord of Saiui.<sup>8</sup> I built a house in it of squared stone the dedications inscribed on a plate of bronze in his noble name.

### PLATE 59.

- 1 I completed it with every good thing of all countries I appointed to him servants in great numbers. I made him a store house anew having the sacred food to sacrifice to his services daily, I constructed to him
- 2 a great boat on the river like the barge of the Sun which is above. I surrounded his house with walls of skilful

<sup>1</sup> Abydos.

<sup>2</sup> A city of the Thinite nome in South Egypt.

<sup>3</sup> Or "occupied."

<sup>4</sup> Or "the deficiency was completed with all things."

<sup>5</sup> One of the regions of the Underworld or Hades.

<sup>6</sup> "Horus, son of Isis," as distinguished from Harur or *Harueris*, Horus the Elder, son of Seb and brother of Osiris.

<sup>7</sup> Name of Anubis.

<sup>8</sup> Sais.

- work of twenty cubits in the foundation, with an elevation of thirty cubits, having halls,
- 3 towers, and bulwarks in all its circuit great windows of stone and doors of cedar plated, heavy bolts of six sided prisms, cut in the great name of Thy Majesty for ever.
- 4 I made strong the house of SUTEKH<sup>1</sup> Lord of Nubti.<sup>2</sup> I built up its peribolos<sup>3</sup> which was decayed. I occupied the house in it in the divine name of the god, of skilful construction
- 5 for ever, the house of RAMESES HEK AN in the temple of SUTEKH, NUBI is its great name.<sup>4</sup> I equipped it with slaves, captives, men I had procured. I gave it herds of cattle in the Northern district to
- 6 supply its revenue continually the divine food anew by continual increase which was before I gave it fields, and cultivated lands in the Southern
- 7 and Northern district having corn and barley for its treasuries, preparing the things led by my hands to redouble the festivals in front of it daily.
- 8 I made numerous donations for thy great black cow before (my) father HORUS-KHENTI-KHRATI,<sup>5</sup> I renewed the *aba*<sup>6</sup> of his temple, I made the building again
- 9 tight and firm redoubling to it the divine food continually to his beloved face every morning, I brought to him gifts of slaves male and female silver and gold royal linen, and good Southern linen,<sup>7</sup> oil
- 10 frankincense and honey, heifers. I gave him herds anew of numerous cattle, to supply his service the oldest of the

<sup>1</sup> Set or Typhon.

<sup>2</sup> Ombos, or the Gold Land.

<sup>3</sup> Or "walls."

<sup>4</sup> *Ha Ramessu hek An*, its name.

<sup>5</sup> A form of Horus.

<sup>6</sup> *Peribolos*.

<sup>7</sup> *Qema*, or stuff.

Chiefs, I ordered his noble house by water (and) land made

- 11 with great dedications in his name for ever, I gave him  
 Prophets and Officers of his houses, making them to  
 command his servants by the offerings to his house. I  
 removed a magistrate to receive the offerings  
 12 in them, I released all his men belonging to him. I made  
 it like the great temples in that land protection, honour  
 for ever, and eternity having (words). I fetched his men

### PLATE 60.

- 1 all who have been led away<sup>1</sup> (captive) and all officers  
 placed to command them in his noble house.  
 2 I made a great temple, magnificent in the house of  
 SUTEKH of RAMESES, Beloved of AMEN, the Living, I built  
 settled, and cut, writings around them having (windows)  
 3 of stone, doors of cedar, the house of RAMESES-HEK-AN  
 the Living in the house of SUTEKH, having his name for  
 ever. I appointed him servants, of men I had obtained  
 male and female slaves (whom) I led captive  
 4 to my power. I give him sacred food full and pure to  
 supply his services daily. I filled his treasury with things  
 without number, having granaries bushels of corn as it  
 were tens of thousands, (and) herds having cattle  
 5 like the sands to supply thy service, (O) the most valiant!  
 6 I made to prevail (very) numerous gifts to the gods, and  
 goddesses of the South, (and) North, I made their  
 figures in the abode and the golden hall. I built up that  
 which was  
 7 in ruin in their temples, I made their abodes and  
 temples in their forecourt. I planted trees I dug ponds.  
 I augmented their divine food of best corn<sup>2</sup>

<sup>1</sup> *Xanar*, taken as spoil.

<sup>2</sup> Or "corn." *Nefer* for *nafre*, grain.



- 8 augmenting corn, wine, incense, flour, cattle, geese. I  
 built the *Uahi*<sup>1</sup> of their lands firm, having divine food  
 daily I gave them great rolls to dedicate  
 9 their temples, placed in the library for ever and ever !  
 10 See the registers before you (O) gods (and) goddesses,  
 look to the gifts which I made for your service.

## PLATE 61.

- 1 The registers of things cattle, cellars, fields, galleys,  
 store houses, towns, and all property  
 2 which gave the King RA USER MA, Beloved of AMEN, the  
 Living, The Great God, to his fathers the Gods, (and)  
 Goddesses (Lords) of the South (and) North  
 3 (to) the house of RAMESES-HEK-AN the Living Judger of  
 Words in the temple of ANHAR,<sup>2</sup> heads<sup>3</sup> 457.  
 4 The men which he gave to the temple of (the god)  
 ANHAR of the tall plumes, resident in Tenu,<sup>4</sup> 160.  
 5 The temple of RAMESES-HEK-AN the Living in the temple  
 of OSIRIS, Lord of Abutu,<sup>5</sup> 682.  
 6 The men whom he he gave to the house of his noble  
 father OSIRIS Lord of Abutu,<sup>5</sup> 162.  
 7 The house of RAMESES-HEK-AN the Living in the house  
 of SET (of) Nubti,<sup>6</sup> 106.  
 8 The men which he gave to the house of KHEM,  
 HARSIHESI<sup>7</sup> and all the gods of Kabti,<sup>8</sup> 39.  
 9 The men whom he gave to the abode of ATHOR, Lady  
 of the abode of the city of Kherp,<sup>9</sup> 12.  
 10 The men he gave to the house of SEBAK, Lord of the  
 city of Nashi,<sup>10</sup> 22.

<sup>1</sup> Unknown places.<sup>2</sup> Onouris, or Mars. .<sup>3</sup> "Heads," for persons; the Negroes were reckoned by heads. <sup>4</sup> Silsilis.<sup>5</sup> Abydos.<sup>6</sup> Ombos.<sup>7</sup> Harsiesis.<sup>8</sup> Coptos.<sup>9</sup> Undetermined, probably Tentyra.<sup>10</sup> Undetermined site.

- 11 The men whom he gave to the house of KHEM, HARSIHESI, (and) the gods of the city of Merpu,<sup>1</sup> 38.
- 12 The abode of RAMESES-HEK-AN the Living, KHEM, Lord of Merpu,<sup>1</sup> placed under the stick of ANUSHEFNU who is over the troops, 203.
- 13 The men whom he gave to the house of KHEM, Lord of the city of Mau,<sup>2</sup> 38.
- 14 The men whom he gave to the abode of KHNUM, Lord of the city of Shasipu,<sup>3</sup> 17.
- 15 The men whom he gave to the house of APHERU, Chief of the two countries, 4.

## PLATE 61b.

- 1 The abode of RAMESES-HEK-AN, the Living, making procession on the thirty years' festivals, in the house of APHERU under the stick,<sup>4</sup> of THOTHEMHEB, who is General of the Forces, heads 157.
- 2 The abode of RAMESES-HEK-AN, the Living, in that house under the stick of ANTUSHEFINU who is General of the forces, 122.
- 3 The abode of RAMESES-HEK-AN, the Living, in the house THOTH, Lord of Sesennu,<sup>5</sup> 89.
- 4 The house of RAMESES-HEK-AN, the Living, in that house, 66.
- 5 The men he gave to that house, turns,<sup>6</sup> 484.
- 6 The men he gave to the house of KHNUM Lord of the city of Hat-ur,<sup>7</sup> 34.
- 7 The men he gave to the house of AMEN Lord of the city of Mertera,<sup>8</sup> 44.

<sup>1</sup> Undetermined site.<sup>2</sup> Supposed Tama in Nubia.<sup>3</sup> Perhaps same as Shaashetp or Antæopolis.<sup>4</sup> Authority.<sup>5</sup> Hermopolis.<sup>6</sup> *Sep*, literally "turns" or "times," perhaps incorrect form of *su* "person."<sup>7</sup> Apollinopolis Parva.<sup>8</sup> Undetermined site.

- 8 The men he gave to the house of THOTH, of the city of Pautika,<sup>1</sup> 65.
- 9 The men he gave to the house of AMEN, the Lion of the wood, 44.
- 10 The men he gave to the house of ANEPU, Lord of the city of Septu,<sup>2</sup> 78.
- 11 The men he gave to the house of SABAK, Lord of the city of Mernemsha,<sup>3</sup> 38.
- 12 The men he gave to the temple of SUT, Lord of the city of Sept-meru,<sup>4</sup> 99.
- 13 The men he gave to the temple of HARSHAF,<sup>5</sup> King of the two countries, 103.
- 14 The men he gave to the house of AKHEM, SHETET, HORUS in the land Sha, 146.
- 15 The men he gave to the house of SET, Lord of Sesu, 35.
- 16 The men he gave to the house of AMEN-RA, Lord of the of the thrones of both countries in Pehu, 62.
- 17 The men he gave to the house of ATHOR, Lady of the city of Api-ka,<sup>6</sup> 124.

## PLATE 62a.

- 1 The cattle of RAMESES the Ruler of An,<sup>7</sup> the Living, established and well, giving glory to his mother BAST, heads 1533.
- 2 The men he gave to the temple of BAST, mistress of the land of Birasti<sup>8</sup> in the waters of the Sun, 169.
- 3 The house of RAMESES the Ruler of An, the living and well, the house of SUT in the house of RAMESES, Loving AMEN, 106.
- 4 The cattle of RAMESES, the Ruler of An, the Living,

<sup>1</sup> Undetermined site.<sup>2</sup> Oxyrhynchite Nome.<sup>3</sup> Unknown site.<sup>4</sup> *Sper-meru*, lip or border of lake (Mæris), undetermined site.<sup>5</sup> "Terrible face," surname of Khnum.<sup>6</sup> Aphroditopolis.<sup>7</sup> Heliopolis.<sup>8</sup> Bubastus.

- and well, the glory of his father HAR-KHENTI-KHRATI, who presides over Kamur,<sup>1</sup> 114.
- 5 The men he gave to the temple of MUT, who dwells in Abui-neteru,<sup>2</sup> 24.
- 6 Total of heads, 5811.
- 7 Beasts, various, 13,433.
- 8 Fields, acres 36,012.
- 9 Cellars, 11.
- 10 Store houses, 2.
- 11 Corn, bushels 73,250.
- 12 Vegetables, bundles 3300.
- 13 Flax, bundles 3000.

## PLATE 62b.

- 1 Gold, silver, real lapis lazuli, real turquoise, and all kinds of real precious stones,
- 2 brass, clothes of royal linen, Southern linen, embroidered linen, incense, cattle, fowl, and all things
- 3 which the King RA-USER-MA, beloved of AMMON, the Living, and well, the Great God, gave as the tribute of the Lord, Living and well,
- 4 from his first to his thirty-first year making thirty-one years.
- 5 Gold vases with ornaments wrought, making *ten* 1727, *kat* 8 $\frac{1}{4}$ .
- 6 Silver vases with wrought, making *ten* 2428, *kat* 5 $\frac{1}{6}$ .
- 7 Total of gold and silver, *ten* 4148, *kat* 3 $\frac{1}{2}$ .
- 8 Gold mixed with the crystal of collars, 4.
- 9 Gold mixed with crystal ornaments, 4.
- 10 Gold crown for the head, 1.
- 11 Silver bordered with gold collar of THOTH, 1.
- 12 Real lapis lazuli, *ten* 10, *kat* 6.
- 13 Real turquoise, *ten* 2, *kat* 5 $\frac{1}{6}$ .
- 14 Lead<sup>3</sup> of the Uaua,<sup>4</sup> *kat* 3.

<sup>1</sup> Abusir.<sup>2</sup> Unknown site.<sup>3</sup> Tahi.<sup>4</sup> Northern Nubia.

- 15 Black brass bordered with gold ornament, 1.
- 16 Black metal, *ten* 260, *kat* 6.

## PLATE 63a.

- 1 Brass in beaten or many vases, *ten* 18, 130, *kat* 3.
- 2 Lead, *ten* 2130.
- 3 Resins, *ten* 782.
- 4 Royal linen, ropes 17.
- 5 Royal linen, superior ropes<sup>1</sup> 25.
- 6 Royal linen wraps<sup>2</sup> of HORUS, 3.
- 7 Royal linen, collars<sup>3</sup> 5.
- 8 Royal linen, cloths 5.
- 9 Royal linen, *χenk* 2.
- 10 Royal linen, *at* 179.
- 11 Royal linen, straps 168.
- 12 Royal linen clothes, various, 10.
- 13 Total of royal linen, clothes 439.
- 14 Good Southern linen, pieces 2.
- 15 Good Southern linen, straps 2.
- 16 Good Southern linen, ropes 234.
- 17 Good Southern linen, *utu* 29.

## PLATE 63b.

- 1 Southern linen, *at* 428.
- 2 Good Southern linen, *haumen* 1.
- 3 Good Southern linen, straps 399.
- 4 Good Southern linen, tunics 37.
- 5 Good Southern linen, various clothes, 37.
- 6 Total of good Southern linen, various clothes, 1216.
- 7 South linen, caps 23.
- 8 South linen, bands *utu* 1.
- 9 South linen, rolls 218.
- 10 South linen, *at* 181.

<sup>1</sup> *Tu*.<sup>2</sup> *Sta*.<sup>3</sup> *Atu*.

- 11 South linen, straps 43.
- 12 South linen, mitres<sup>1</sup> 49.
- 13 South linen, tunics 23.
- 14 South linen, covers 40.
- 15 Total of South linen, cloths 556.
- 16 Coloured caps<sup>2</sup> 60.
- 17 Coloured clothes<sup>3</sup> 12.

## PLATE 63c.

- 1 Coloured caps 1.
- 2 Coloured bed cloths, 4.
- 3 Coloured girdles, 567.
- 4 Coloured cloths, various, 92.
- 5 Total of coloured cloths, 736.
- 6 Total royal linen, Southern linen, coloured linen, various, 3047.
- 7 *Nut*<sup>4</sup> linen, *ten* 700.
- 8 *Nut* crowns, various, 19.
- 9 Incense, white, *amphoræ* various 601.
- 10 Honey, jars 567.
- 11 Oil of Egypt, *amphoræ* 513.
- 12 Oil of Kharu,<sup>5</sup> *amphoræ* 542.
- 13 Palm wine, *amphoræ* 1.
- 14 Red palm wine, *amphoræ* 1.
- 15 White fat, *amphoræ* 273.
- 16 Goose fat, *amphoræ* 44.
- 17 Paints, *amphoræ* 31.

## PLATE 64a.

- 1 Pitch oil, *amphoræ* 1.
- 2 Total of spices, *smen* 2688.
- 3 Spirits, *amphoræ* 134.
- 4 Spirits, casks 287.

<sup>1</sup> *Katamaru*.<sup>2</sup> *Tuu*.<sup>3</sup> Cf. lxiii.a, l. 8.<sup>4</sup> Thread.<sup>5</sup> Syria, Northern Palestine.

- 5 Wine, *meiriris* 2.
- 6 Wine, *mersa amphoræ* 2884.
- 7 Spirits, wine, drugs, various, 3247.
- 8 Total of various spices, 8975.
- 9 Drops, *karata* set in gold, 124.
- 10 Various stone pectorals, 5673.
- 11 *Scarabs* of stone, various, 1662.
- 12 Various stone signets, in drops, 1643.
- 13 Various stone *sphinxes*<sup>1</sup> of the living Lord, 557.
- 14 Various stone holders of the place of the hand,<sup>2</sup> 62.
- 15 Turquoise rings (for) the fingers, 6278.
- 16 Steatite stone signets, 6278.

## PLATE 64b.

- 1 Crystal bearers of hands, 62.
- 2 Crystal signets, 4185.
- 3 Crystal *scarabs*, 930.
- 4 Crystal pectorals, 6583.
- 5 Crystal beads, 825,840.
- 6 Crystal beads in bunches, 31.
- 7 Crystal rings, 4247.
- 8 Lapis lazuli drops, *ten* 73, *kat* 3.
- 9 Turquoise drops, *ten* 34, *kat* 3.
- 10 Jasper rings, 31.
- 11 Jasper *scarabæi*, 90.
- 12 Jaspers, *ten* 19.
- 13 Green feldspar, *ten* 17.
- 14 *Arut*,<sup>3</sup> *smat*<sup>4</sup> 35.
- 15 Crystal, *smat*<sup>4</sup> 28.
- 16 *Hers*<sup>5</sup> stone, *smat*<sup>4</sup> 28.
- 17 Jasper, *smat*.<sup>4</sup>

<sup>1</sup> Brugsch *Wörterbuch*, 1313.      <sup>2</sup> Bracelets.      <sup>3</sup> A kind of stone.

<sup>4</sup> A kind of pigment for the eyes or eyebrows, or a quantity.

<sup>5</sup> *Hers*, carnelion.

## PLATE 64c.

- 1 *Huqamamu*,<sup>1</sup> 160.
- 2 All (kinds) of stone, *smat* 160.
- 3 Sycamore, *tai* 496.
- 4 Figwood, *mesta*<sup>2</sup> 3.
- 5 *Tasheps* wood, *mesta*<sup>2</sup> 30.
- 6 *Tasheps* wood, bundles 37.
- 7 *Acanthus*<sup>3</sup> wood, *mesta*<sup>2</sup> 2.
- 8 Palm wood,<sup>4</sup> *mesta*<sup>2</sup> 2.
- 9 Fodder, *mesta*<sup>2</sup> 4.
- 10 Incense, *kalaluba* 100.
- 11 *Mahati* stone, *sata* 100.
- 12 Citron, pomegranates,<sup>5</sup> bunches 32.
- 13 Grapes, bunches 22.
- 14 Fruits, various, measures 212.
- 15 Kernels, bunches 3.

## PLATE 65a.

- 1 Gum, bushels 2.
- 2 Green colour, jars 3.
- 3 Clay, jars 380.
- 4 Alabaster, white, bundles 72.
- 5 Alabaster, white, *ten* 32,500.
- 6 Dates of the doum palm, *kabu* 2548.
- 7 Mallows, bundles 46,040.
- 8 Mallows, *persa* 320.
- 9 Stone in blocks, 351.
- 10 Corn, sacks 2231.
- 11 Southern grain, baskets 95.
- 12 Oxen and cattle, various, 1142.
- 13 Ox hides, 37.
- 14 Cedar wood blocks, various, 336.

<sup>1</sup> An unknown stone.<sup>2</sup> Bunches.<sup>3</sup> *Aufita*. *Spina Ægypti*<sup>4</sup> *Nelpata*.<sup>5</sup> *Menenu*.



- 15 Sycamore sticks, 2.
- 16 A log of mulberry, *ten* 100.

## PLATE 65b.

- 1 Natron, bricks 3842.
- 2 Natron, packets 62.
- 3 Salt, bricks 4242.
- 4 Salt, packets 166.
- 5 Olives, bushels 1352.
- 6 *Rutem*,<sup>1</sup> packets 97.
- 7 *Anbu*,<sup>2</sup> packets 99.
- 8 Grapes, sacks 253.
- 9 Grapes, crowns 80.
- 10 Raisins, sacks 66.
- 11 Fruit, bushels 87½.
- 12 *Pash* fruit, *sebkhi* 198.
- 13 *Tenana*,<sup>3</sup> 118.
- 14 *Pash* fruit, *behkens*<sup>4</sup> 194.
- 15 Water reeds, bundles 390.

## PLATE 65c.

- 1 Southern flax, *hetps* 46.
- 2 Onions, ropes 37.
- 3 Fat geese in flocks, 4.
- 4 Geese, living, 190.
- 5 Water fowl, pairs 253.
- 6 Water fowl, trussed, 1920.
- 7 Fish, sliced, 6500.
- 8 Fish, prepared, 13,100.
- 9 Dates in bushels, 2300.
- 10 Palm trees, 2,300.
- 11 Fire wood, 200.
- 12 Charcoal, sacks 50.

<sup>1</sup> Juniper.<sup>2</sup> Grapes or raisins.<sup>3</sup> Undetermined fruit.<sup>4</sup> Unknown quantity.

- 13 Vineyard of grapes, 2.
- 14 Garden of sycamore trees, 2.
- 15 A house, prepared with tools, 1.
- 16 Fields, *arouras* 1361.

## PLATE 66a.

- 1 The bushels of corn of the divine supplies of the festivals of the heaven,
- 2 the festivals of the beginning of the year, which he gave to them besides
- 3 the divine supplies, continually increasing to double that which was before
- 4 commencing from the first year to the thirty-first making thirty-one years, bushels 250,326.

## PLATE 66b.

- 1 Hear ye great circle of gods and goddesses let the good things I have said be in your hearts. When I was King over the country
- 2 Ruler of the living, let my divine form be as one of you gods of the circle. I go in (and) come out with them within the Taser.<sup>1</sup>
- 3 I pass on I am with you before RA, I regard the rays of his disk at the morning let me breathe
- 4 the air as you, and receive the smell of the sacrifices on the altar before OSIRIS let my heart rejoice listen to what I say
- 5 establish my son as King on the throne of HORUS, may he be the living Ruler on earth as Lord of the two countries, placed is the diadem on his head, like the entire Lord.
- 6 May he have joined the two *uræi* like TUM. Let him make festivals of thirty years like TATANEN,<sup>2</sup> having the duration of his reign like NEFERHER.<sup>3</sup>
- 7 Give him power and strength over all countries who come

<sup>1</sup> Region of Hades.    <sup>2</sup> Title of Ptah.    <sup>3</sup> "Handsome face," title of Ptah.

by the terror of him with their presents. Give the love of him

8 in the hearts of the illumined, let the whole earth be rejoiced at his appearance give him Egypt to be proud, holding

9 joys totally under his sand also for ever and ever ! The King of Upper and Lower Egypt, the Lord of the two countries RA-USER-MA, Approved of AMEN<sup>1</sup> the Living.

### ADDITIONAL GIFTS.

#### PLATE 67.

- 1 The register of the gods, men, gold, silver, lapis lazuli, gems, real turquoise, and all real stones,
- 2 cattle, vineyards, fields, galleys, storehouses, cities, sacrifices, offerings, the books of the Nile and all the property which gave
- 3 the King RA-USER-MA, Beloved of AMEN,<sup>1</sup> the Living, the Great God, to his noble father AMEN-RA, King of the Gods, and TUM, Lord of the two countries of An and and Haremakhu<sup>2</sup>
- 4 PTAH great god of his Southern wall, the Lord of Anktati<sup>3</sup> and to all the gods and goddesses of the South and North, King on earth
- 5 the processional standards and images, the hearts of AMEN-RA King of the gods, gods 2756.
- 6 Men, persons 113,433.
- 7 Oxen and various cattle, 490,386.
- 8 Fields, *arouras* 1,071,780.
- 9 Vineyards and gardens, 514.
- 10 Transports and galleys, 88.

#### PLATE 68a.

- 1 Towns of Egypt, 160.
- 2 Towns of Kharu,<sup>4</sup> 169.

<sup>1</sup> Rameses III.

<sup>2</sup> Harmachis.

<sup>3</sup> Place near Memphis.

<sup>4</sup> Syria.

- 3 The ornaments of the 1556 of the statues and hearts.
- 4 Best gold, *ten* 7205, *kat* 1.
- 5 Silver, *ten* 1143, *kat*  $\frac{1}{4}$ .
- 6 Total gold and silver, *ten* 15,252, *kat*  $\frac{1}{4}$ .
- 7 Real lapis lazuli, *ten* 47, *kat*  $\frac{1}{6}$ .
- 8 Black brass,<sup>1</sup> *ten* 10,000,<sup>2</sup> *kat* 8.
- 9 Brass in wrought vessels, *ten* 97,188, *kat* 3.
- 10 Lead, *ten* 8896.
- 11 Tin, *ten* 95.

## PLATE 68b.

- 1 Various stones, *apts* 18,168, *kat* 1.
- 2 Cedar wood blocks,<sup>3</sup> various, 328.
- 3 Persea blocks, various, 4415.
- 4 The things, for the use of the workmen, and servants of the abode,
- 5 temples, and places, which he gave them for their yearly revenue :
- 6 Best gold of the country, gold of second quality<sup>4</sup> in vases, and ornaments (beaten out),<sup>5</sup> *ten* 2289, *kat*  $4\frac{1}{2}$ .
- 7 Silver vases (beaten out), *ten* 14,050, *kat*  $\frac{1}{2}$ .
- 8 Total gold and silver in beaten out vases and ornaments *ten* 16,339, *kat*  $6\frac{1}{2}$ .
- 9 Gold mixed with precious stone collars, ornaments and crowns, 9.
- 10 Silver, bordered with gold pectoral plates for THOTH, 1.
- 11 Copper, *ten* 27,580.
- 12 Royal linen, common linen, good Southern linen, coloured cloths, various, 3675.

## PLATE 69.

- 1 Thread, *ten* 3795.
- 2 Incense, honey, oil, spices, *tensamen* 1529.

<sup>1</sup> Or Metal, *ba*.    <sup>2</sup> Or 10,001.    <sup>3</sup> Yes, perhaps a length, a "cane."

<sup>4</sup> *Sep sen*, two turns, "refined."

<sup>5</sup> *Kankan*.

- 3 Spirits, wine, various, jars <sup>1</sup> 28,080.
- 4 Silver in things for the use of the men, *ten* 4204, *kat*  $7\frac{1}{2}\frac{1}{10}$ .
- 5 Corn, the produce of the labourers, *hetps* 460,000.
- 6 Green fodder, bundles 324,750.
- 7 Flax, bunches 71,000.
- 8 Water fowl, the produce of shooting and netting, 426,965.
- 9 Cattle, young cattle, various calves of weight, herds of Egypt, 961.
- 10 Cattle, young of cattle, bulls various, calves, cattle, the produce of the land of Kharu,<sup>2</sup> 19. Total, 968.
- 11 Living geese for use, 1920.
- 12 Cedar arks, boats 12.
- 13 Acacia boats, the stations at the banks for transporting cattle, barges, arks 78.

## PLATE 70a.

- 1 Total of cedar and acacia barks, 90.
- 2 The things of Egypt, the things of Ta-neter,<sup>3</sup> the things of Kharu,<sup>2</sup> the things of Kush<sup>4</sup> and Ut<sup>5</sup> for divine offerings in their numerous accounts ;
- 3 gold, silver, real lapis lazuli, real turquoise, all sorts of real precious stones, bronze or copper ;
- 4 cloth of royal linen, mixed linen, good Southern linen, clothes of dyed linen, jars, birds, all the property he gave them
- 5 as gifts of the living Lord, sacrifices, offerings, rolls of the Nile. He was as King over the land.
- 6 Best gold, gold of second quality, silver in wrought vases and ornaments, *ten* 1663.
- 7 Silver vases wrought, *ten* 3598, *kat* 4.
- 8 Total of gold and silver in wrought vases, *ten* 5261, *kat* 8.

<sup>1</sup> *Aanu*, "spices."<sup>2</sup> Northern Palestine or Syria.<sup>3</sup> Somali.<sup>4</sup> Ethiopia, modern Nubia.<sup>5</sup> The Oasis, or Mareotis.

- 9 Real lapis lazuli, real turquoise, real green felspar, *ten* 30, *kat* 9  $\frac{1}{8}$ .  
 10 Real lapis lazuli, real turquoise *scarabæi*, 72.  
 11 *Tamhi*<sup>1</sup> of the land of Uauat,<sup>2</sup> 2.

## PLATE 7ob.

- 1 Black metal, *ten* 337, *kat* 9.  
 2 Black metal inlaid<sup>3</sup> with gold ornaments, 2.  
 3 Black metal in wrought vases, *ten* 18,786, *kat* 7.  
 4 Lead, *ten* 2130.  
 5 Gums, *ten* 7709.  
 6 Gums, measures 5  $\frac{1}{2}$ .  
 7 Wood of gum trees, 1059.  
 8 Seed of gum trees, in *apts*, 200.  
 9 Royal linen, common linen, good Southern linen, Southern coloured cloths, various, 50,877.  
 10 Incense, honey, oil, palm wine, drugs, various, *apts* 431,502.  
 11 Incense, measures 315,130.  
 12 Incense, cups great 62.  
 13 Spirits, wine, *amphoræ* and *caabs*, 228,380.  
 14 Good manna of Punt,<sup>4</sup> *ten* 300.  
 15 Manna, clusters 10.  
 16 All gems, pectorals, *scarabæi*, signets, cups, various, 1,075,635.

## PLATE 71a.

- 1 Alabaster blocks,<sup>5</sup> 1.  
 2 Thread, *ten* 500.  
 3 Thread, hanks 19.  
 4 Blocks trimmed, seats of a galley, 72.  
 5 Sycamore, ebony sticks, 467.  
 6 Wood cut for the stand of a balance, 1.

<sup>1</sup> Unknown gem.<sup>2</sup> The Uauat in Nubia near Syene.<sup>3</sup> *Sam*, bordered or inlaid.<sup>4</sup> Arabia or Somali.<sup>5</sup> *Apap*.

- 7 *Snatem* wood lances, 1.
- 8 Persea, cut, two yards, 1.
- 9 Sycamore seat of a balance, 1.
- 10 Sycamore sticks,<sup>1</sup> 2.
- 11 Cedar, various logs, 351.
- 12 Palm wood, cassia, *ten* 3129.
- 13 Figs, bundles and clusters 37.
- 14 *Tasheps*,<sup>2</sup> clusters and bundles 843, *ten* 20,000.

## PLATE 71b.

- 1 Barley of Kharu,<sup>3</sup> bushels 45.
- 2 Ivory tusks, 1.
- 3 *Mestem*<sup>4</sup> paint, *ten* 50.
- 4 *Nekpata*,<sup>5</sup> bunches 167.
- 5 *Aufita*,<sup>6</sup> bunches 183.
- 6 *Mahaten*,<sup>7</sup> *satas* 3100.
- 7 *Samu*,<sup>8</sup> *hetps* 1664.
- 8 Doum dates, grapes, figs, various fruit in sacks, and various *apts*, 2,382,650.
- 9 Cattle, young of cattle various, bulls, calves, cattle, beasts, 20,602.
- 10 Leucoryx gazelle, dorcas goats, 367.
- 11 Fat geese, living geese, water fowl, 353,919.
- 12 Salt, natron, bushels 1843.
- 13 Salt and natron, bricks 355,084.
- 14 Onions, strings various, 345.
- 15 *Sebekhi*,<sup>9</sup> and *pesh*,<sup>10</sup> *atenut*<sup>11</sup> 1944.

## PLATE 72.

- 1 Reeds and writing reeds, bundles 7860.
- 2 Corn, bushels 46.

<sup>1</sup> *Het*.                      <sup>2</sup> A red fruit.                      <sup>3</sup> Northern Palestine or Syria.

<sup>4</sup> Stibium.                      <sup>5</sup> Unknown fruit.                      <sup>6</sup> Beans.

<sup>7</sup> Perhaps a kind of flax.                      <sup>8</sup> Unknown vegetable.

<sup>9</sup> Appears elsewhere as a measure or quantity.                      <sup>10</sup> Fragments.

<sup>11</sup> Another kind of fragment or portion.

- 3 Best bread, offering bread, great tails, phallus bread, various, baskets 116,287.
- 4 Best bread, viands, fodder, malt, great *heteps* for the show place, *heteps* gilded, *heteps* for eating, 25,335.
- 5 Best bread, great loaves of bread for eating, loaves of barley bread, loaves of each kind, 6,272,431.
- 6 Food of all kinds, bushels 285,385.
- 7 Beer, vases various, 486,303.
- 8 Oil jars, pints 1736.
- 9 Wax, *ten* 3100.
- 10 *Shaut*,<sup>1</sup> *khitana*,<sup>2</sup> corn Southern, bushels 309,215.
- 11 Grapes, raisins, sacks 866.
- 12 Papyrus for sandals, yards 15,110.
- 13 Papyrus roots, *apt* 26,782.
- 14 Dates, bushels 930.
- 15 Flax, hanks 150.

#### PLATE 73.

- 1 Leather for sandals, 3720.
- 2 Pottery<sup>3</sup> vases for wells, 9610.
- 3 Fish, various, 490,000.
- 4 Pottery for ponds with fish having wooden bowls, 440.
- 5 Vegetables, flowers, grass papyrus, fodder seeds, handful 19,130,032.
- 6 Land prepared for olives, making *arouras* 10,003 $\frac{1}{4}$ .
- 7 Orchards of all sorts of trees, prepared, 6.
- 8 Places for cutting wood, 1.
- 9 Fire wood, blocks 1.
- 10 Charcoal, *masor* 3367.
- 11 Incense, honey, oil, hair oil, fat, fruits, all kinds, fodder, milk, jars various, 1,933,766.
- 12 Gold, silver, real stones, images of HAPI,<sup>4</sup> *nusa* 48,236.

<sup>1</sup> Kind of or portion of corn.

<sup>2</sup> Kind of grain.

<sup>3</sup> *Karh*, the modern *gooleh*, or water vase, here used for pottery in general.

<sup>4</sup> The Nile god.



- 13 Real lapis lazuli, real turquoise, precious stone, lead, stone vases, statues of the HAPI,<sup>1</sup> 193,370.  
 14 Sycamore figures of HAPI,<sup>1</sup> and REPA the wife of HAPI, 12,158.  
 15 Stone, *abu*<sup>2</sup> 31,650.  
 16 Stone *abanu*,<sup>3</sup> bunches 60.

## PLATE 74.

- 1 *Mensh* stone, jars 3.  
 2 *Khenti*,<sup>4</sup> *seni*<sup>5</sup> 380.  
 3 Emerald,<sup>6</sup> bunches 72.  
 4 Emerald,<sup>6</sup> *kat* 32,500.  
 5 *Nifu* flowers, bundles 46,040.  
 6 *Nifu* flowers, *pessas* 310.  
 7 *Bannu*<sup>7</sup> stone, *besa*<sup>8</sup> 351.  
 8 Hides of oxen, 37.  
 9 Fig flowers, 2300.  
 10 Hair of the palm, 2300.  
 11 Corn, bushels, divine supplies of the festivals of the heaven, festivals of the beginning of the year which he gave to these gods  
 12 in addition to the divine offerings, in addition by daily increase to redouble what was before, bushels 5,279,552.

HISTORICAL PART.<sup>9</sup>

## PLATE 75.

- 1 Said the King the Son of the Sun RA-USER-MA, Beloved of AMEN, the Living, the Great God, to the Chiefs, the leaders of the land, the infantry and cavalry, the Sharutana,<sup>10</sup> numerous mercenaries

<sup>1</sup> The god of the Nile.<sup>2</sup> Measure or shape.<sup>3</sup> Kind of stone or gem.<sup>4</sup> A kind of paint or mineral.<sup>5</sup> Drop-shaped jars like the Greek *alabastos*.<sup>6</sup> *Kassa*, alabaster rather, as *kasem* is emerald if *kassa* is not a grain.<sup>7</sup> A valuable kind of stone. Coptic *bnōni*.<sup>8</sup> Seats.<sup>9</sup> *Trans. Soc. Bib. Arch.*, Vol. II., Part 2., p. 355.<sup>10</sup> Sardinian mercenaries who preceded at this early period the Greek in the Egyptian service.

- 2 and all the natives of the land of Tameri,<sup>1</sup> listen to what I tell you of my meritorious works which I performed as King of mortals. The land of Kami<sup>2</sup>
- 3 had fallen into confusion every one was doing what he wished, they had no superior for many years who had priority over the others. The land of Egypt was
- 4 under Chiefs of nomes, each person killing the other for ambition and jealousy. Other events coming after it distressing years, A-AR-SU a Kharu<sup>3</sup>
- 5 amongst them as Chief. He placed the whole country in subjection before him, one assembled his companions. Then were abused the things done to the gods as for
- 6 men, no offerings were made in the interior of temples, the gods were overthrown and laid upon the ground, he did according to his wish and plan.
- 7 They<sup>4</sup> set up their son who emanates from their limbs to be the living Ruler of every land in their place the great RA-USER-SHAU, the Approved of the Sun, the Living, Son of the Sun, RA, SETNEKHT<sup>5</sup> the Dearly beloved of AMMON, the Living.
- 8 He was as KHEPRA,<sup>6</sup> SET,<sup>7</sup> when he is indignant, he adjusted the whole land which was in insurrection, he slaughtered the abominable who were in the land of Tameri,<sup>1</sup> was purified
- 9 the great throne of Kami.<sup>2</sup> He was living Ruler of both countries. He took trouble to set up what was perverted. Each one recognised his brother who were separated as by a wall.
- 10 He set up temples with divine supplies for offerings to the company of the gods according to the regulations. He

<sup>1</sup> Northern Egypt.<sup>2</sup> Egypt in general.<sup>3</sup> A Syrian, of Northern Palestine.<sup>4</sup> The gods.<sup>5</sup> Or Nekhtset; but Setnekht resembles Amennekht, which is found.<sup>6</sup> Creator god, form of Ra the sun.<sup>7</sup> Typhon.

promoted me for the noble heir in the place of SEB.<sup>1</sup> I became great head of the lands of Kami<sup>2</sup> commanding

# PLATE 76.

1 the entire land assembled in one place. He was setting in its horizon as the company of the gods. They had made it for him, rowed in his royal boat upon the river.

2 He descended to his abode of eternity in the Western Uas.<sup>3</sup> Was father AMEN, the Lord of the gods, RA, TUM, PTAH the handsome face, crowning me as Lord of the two countries, in place of my progenitor. I received the title of my father

3 with joy. The land was in peace. It was rejoicing at the offerings. They rejoiced at seeing me living Ruler of the two countries like HORUS who rules the two lands in place of OSIRIS, crowned

4 in the *Atf* crown having the *uraeus*, I put on the sacred crown of two plumes, like TATANEN,<sup>4</sup> thou art seated on the throne of HORUS, Lord of the two horizons,<sup>5</sup> thou art adorned with ornaments like TUM.

5 I made Ta-meri<sup>6</sup> to be with numerous youths, with Officers of the palace, great Chiefs of the armies, and cavalry numerous as millions, Sharutana<sup>7</sup>

6 and Kahaka<sup>8</sup> without number with subjects by tens of thousands of Tameri<sup>6</sup> I enlarged the frontiers of Egypt on all sides, I overthrew those who invaded them in their

7 lands I slaughtered the Taanau<sup>9</sup> in their islands, the Thakaru,<sup>10</sup> the Pulusata,<sup>11</sup> making to be consumed the Sharutana,<sup>7</sup> the Uashesh<sup>12</sup> of the sea.

<sup>1</sup> Saturn, or Chronos.

<sup>2</sup> Egypt in general.

<sup>3</sup> Gournah.

<sup>4</sup> Ptah, Lord of Memphis.

<sup>5</sup> Harmachis.

<sup>6</sup> Northern Egypt.

<sup>7</sup> Sardinian mercenaries who preceded at this early period the Greek in the Egyptian service.

<sup>8</sup> Unknown people in Egyptian service.

<sup>9</sup> Dauni or Danai.

<sup>10</sup> Teucrians.

<sup>11</sup> Pelasgi, or Philistines.

<sup>12</sup> Osci.

- 8 They were made as if they were not existing, captured at once and led in captivity to Egypt like the sands of the shore. I enclosed them in a fortress fettered in my name, numerous were  
 9 their youth like hundreds of thousands, I compelled them entirely (to bear tribute of) clothes, and corn in the treasuries and granaries every year. I made an attack on the Sa-â-ru,<sup>1</sup> of the tribes of  
 10 the Shasu<sup>2</sup> I spoiled their villages of men and things, cattle also, bound and led them captive as tribute to Egypt.  
 11 I gave them to the gods as slaves for the temple. Lo I look that you see the other events which happened in Egypt under my government. The Rubu<sup>3</sup> and

## PLATE 77.

- 1 Mashuash<sup>4</sup> were seated in Kami<sup>5</sup> they took the cities on the Western side from Ha-ka-ptah<sup>6</sup> as far as Karbana reaching the great river on its entire side  
 2 for they had captured the town of Kaukut.<sup>7</sup> For many years they were in Egypt. Lo I routed and slaughtered them at once overthrowing  
 3 the Mashuash,<sup>4</sup> the Rubu,<sup>3</sup> the Merbasat,<sup>8</sup> the Kaikasha,<sup>9</sup> the Shai,<sup>10</sup> the Hasa,<sup>11</sup> the Bakana,<sup>12</sup> killing them, in their blood making like heaps.  
 4 I made them retreat over the confines of Egypt, I brought the remains from my sword<sup>13</sup> as numerous captives flying like fowl before horses, their wives and children as tens of thousands,  
 5 their cattle in number as hundreds of thousands. I

<sup>1</sup> Mount Seir.<sup>2</sup> The Shos or shepherds.<sup>3</sup> Libyans.<sup>4</sup> Maxyes.<sup>5</sup> Egypt.<sup>6</sup> Memphis.<sup>7</sup> Northern Heroopolis.<sup>8</sup> Unknown.<sup>9</sup> Hellenic or Libyan race like the Achaioi.<sup>10</sup> Unknown people.<sup>11</sup> Unknown people.<sup>12</sup> Unknown people.<sup>13</sup> What was left alive from my sword.

- seized their Captains in a fortress in my name. I made the Chiefs of the bowmen, I gave to them the great men of the tribes, branded,<sup>1</sup> made
- 6 slaves, of the ships in my name, their women and children I treated in the same manner. I brought their cattle to the house of AMEN given to him as a herd for eternity.
- 7 I made a very large well in the land of Aina. It is enclosed by a wall like a mountain of granite of 20 square feet on the basis 30 cubits high like a tower. Its doorpost
- 8 made of cedar wood, their locks of bronze with bolts. I built large vessels and transports, all equipped with numerous workmen, and many servants. Their
- 9 Captains of ships on them with surveyors and labourers to provide them with the products of Kami<sup>2</sup> without number, sailing away on the great sea
- 10 of the waters of Kat,<sup>3</sup> they set out for the land of Punt,<sup>4</sup> no mischief happens to them arriving safe. Laden are the ships and transports with all the products of T-aneter<sup>5</sup>
- 11 with all the unknown marvels of their land, the numerous spices of Punt<sup>4</sup> laden as thousands innumerable. The nobility of Ta-neter<sup>5</sup> going at the head of their tributes
- 12 in the direction of Kami.<sup>2</sup> They depart, they arrive at the land of Kaba,<sup>6</sup> they anchor in peace with the products they carried. Discharged on the landing on asses, on men, and loaded in
- 13 boats on the river and canals of Kaba,<sup>6</sup> they come with averted faces,<sup>7</sup> arriving with festivals having brought their tribute like marvels their nobility adoring my face,

## PLATE 78.

- 1 smelling the ground, prostrated before me. I gave

<sup>1</sup> *Abu*, burnt in some way and then converted into slaves.

<sup>2</sup> Egypt. <sup>3</sup> Either the Red Sea or "water encircling the land."

<sup>4</sup> Regio Barbarica, Somali.

<sup>5</sup> Southern Arabia, or Socotora.

<sup>6</sup> Coptos.

<sup>7</sup> Or sailing on them.

them to the circle of all the gods of this country to satisfy  
 their priorities every morning. I sent out messengers  
 2 to the land of Ataka<sup>1</sup> for the great foundries of copper  
 which are in that place. Their transport vessels were  
 loaded, having the rest by conveyance on their  
 3 asses. (Such) has not been heard of since there were  
 kings. Having found their foundries (they were) loaded  
 with ore, loaded as tens of thousands on their ships of  
 burthen.  
 4 They moved along with their faces to Egypt arriving  
 safely. The cargo was piled up in the magazines in  
 bricks of ore as it were hundreds of thousands they were  
 of the colour  
 5 of gold. I let the people see them like marvels. I  
 sent Officers and Chiefs to the land of Mafka<sup>2</sup> of my  
 mother ATHOR mistress of turquoises carrying to her  
 silver, gold, linen mixed linen things  
 6 numerous like the sand. There were brought to me  
 marvels of real turquoises in numerous bags carried before  
 me not to be seen again  
 8 while there are kings. I made to be planted the entire  
 land with trees in leaf. I let the people sit in their shade.  
 I let walk  
 9 the woman of Ta-mera at great pace<sup>3</sup> to the place she  
 wished, no wretch or persons molested her in the way. I  
 made to repose the infantry and cavalry  
 10 in my time the Sharutana,<sup>4</sup> and Kahaka<sup>5</sup> in their towns  
 laying down the length of (their) backs. They were not  
 on the look out, they did not attack

<sup>1</sup> Unknown land, perhaps Taqa in Æthiopia.

<sup>2</sup> The land of the Turquoise, or Mount Sinai, especially the Sarbit el Khadem.

<sup>3</sup> *Rat uskh*, "feet extended," go along out of doors.

<sup>4</sup> Sardinian mercenaries.

<sup>5</sup> Libyan mercenaries.

- 11 Kush,<sup>1</sup> the enemies of Kharu.<sup>2</sup> (Their) bows (and) arms  
reposed in their arsenals. They ate and drank in jubilee,  
12 their wives with them, and their children at their side  
they did not look behind them their hearts were pleased.  
I was amongst them, a protector defending their limbs  
13 I gave the whole land to live the inferiors, the in-  
telligent, mankind, the illumined, men as well as women  
I released a person from his offence, I gave to him breath.

## PLATE 79.

- 1 I delivered him from the force weighing heavily upon  
him. I put every man in his way<sup>3</sup> in their towns. I let  
the others live in the halls of the gate<sup>4</sup>  
2 I set right the land afresh which was retrograding. The  
land was well satisfied under my reign. I did well to  
gods and men also.  
3 There was nothing coming to me from any person. I  
made my reign on earth as Ruler of the two countries.  
You were the slaves under my feet, I did not trample.  
You are  
4 excellent in my heart as your presents.<sup>5</sup> You are  
fulfilling my orders and my words. Lo I go down to  
Akert<sup>6</sup> like father RA.<sup>7</sup>  
5 I join the circle of the gods in heaven, earth and depths  
AMEN-RA places my son on my seat he receives my  
dignities in peace as Chief of the two lands sitting on the  
throne  
6 of HORUS and Lord of the two worlds join the *atef*  
crown  
6 like TATUNEN,<sup>8</sup> RA-USER-MA-SOTEP-EN-AMEN, the Living

<sup>1</sup> Æthiopia.<sup>2</sup> Syria.<sup>3</sup> *Māten*, possibly "at ease." <sup>4</sup> *Sbau*, or depth, "each man in his porch."<sup>5</sup> "In conformity to my presents." <sup>6</sup> The lower regions.<sup>7</sup> The setting sun.<sup>8</sup> Ptah or Patah.

- the first-born son of RA who begat himself RAMESES-HEK-MA-MER-AMEN the Living
- 7 the Beloved son of AMEN, issuing from his body crowned as Lord of the two lands like TATUNEN<sup>2</sup> he is the true approved by his father. Adhere to his sandals
- 8 smell the ground before him, stoop to him, serve him at every time, adore him, implore him, magnify his goodness as you do
- 9 to RA<sup>3</sup> every morning, offer your tributes to him at his splendid palace. Conduct to him the blessings of lands, and nations who are full of his words
- 10 and his orders. These are taken by you as a treasure which is a precept. You are safe under his spirits. Work for him as one head in all his toils carrying monuments for him, digging for him
- 11 canals. Oh make for him the works of your hands, acquire his favour by his supplies daily. AMEN has ordered to him his kingdom upon earth, he multiplies his time of life
- 12 more than any King the King of Upper and Lower Egypt the Lord of both lands RA-USER-MA-SOTEP-EN-AMEN, the Living, the Son of RA, Lord of Diadems RAMESES-HEK-MA-MER-AMON, the Living, giving life in eternity.

<sup>1</sup> Ramses IV. .<sup>2</sup> Ptah or Patah.<sup>3</sup> Here the rising sun.



ABSTRACT  
OF CRIMINAL PROCEEDINGS IN  
A CASE OF CONSPIRACY  
IN THE TIME OF RAMESES III.

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TRANSLATED BY  
P. LE P. RENOUF.

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THE following is the translation of a hieratic text contained in a papyrus belonging to the Royal Museum at Turin, and known to scholars under the title of *Le Papyrus Judicaire de Turin*, given to it by M. Devéria, who first published it in the *Journal Asiatique* of 1865, with a translation and dissertation extending over several numbers of the journal. The whole has also appeared as a separate publication. The document is unfortunately imperfect; the first page, which certainly set forth the nature of the case, being almost entirely destroyed. This defect is the more to be lamented because the pages which have been preserved throw but little light upon the nature of the crimes of the accused

persons. There was undoubtedly a conspiracy against the person of the sovereign, but we are left in the dark as to the kind of mischief intended by the conspirators. The text abounds in other difficulties which our present imperfect acquaintance with Egyptian archæology does not enable us to overcome. One of the criminals, for instance, is "Fan-bearer of the Auit." I confess that I do not yet know of any satisfactory translation of the word *Auit*, which represents a corporation of some kind. M. Devéria connected the word with the notion of slaughter, but M. Chabas has shown how utterly erroneous is this supposition. Nor am I able to explain the exact nature of the *Pa-chent*, which was apparently a part of the royal palace or court. It is certainly a gross error to translate the word by "harem," as M. Devéria has done. "Women of the Pa-chent" no more imply an Egyptian harem than "Ladies of the Bedchamber" imply an English institution of the same nature. We must be content for the present with leaving certain Egyptian words untranslated, till we are sure that the right English equivalent has been discovered.

The most faulty portion of M. Devéria's translation is the royal declaration at the commencement.

According to it Rameses handed the accused over to a tribunal, not for trial but for execution, as if the judges were but the instruments of the despot's arbitrary will. M. Chabas has, in a most valuable dissertation on the subject (*Mélanges Egyptologiques*, 3<sup>ème</sup> série, 1<sup>ère</sup> livraison), shown that such a translation is in direct opposition to the original text, according to which the Egyptian monarch, far from asserting the criminality of the accused, declares that "as to the talk which men hold he knows it not," that the judges are to find out the truth, to punish the guilty, but to beware of inflicting chastisement upon those who do not deserve it.

The name of one of the criminals, the major-domo, Paibakakamen, occurs on a contemporary document of which three fragments remain.<sup>1</sup> This latter text, which was also an abstract of criminal proceedings, dealt with a case of sorcery. A book of magic receipts, wax figures and love charms are mentioned, and a hand is said to have been paralyzed. Paibakakamen is named as having received the wax figures and prescriptions for paralyzing human limbs.

<sup>1</sup> Two of these fragments are called the *Lee Papyrus*, and a facsimile of them is given in Sharpe's *Egyptian Inscriptions*, Part II., Plates 87 and 88. The third is called the *Papyrus Rollin*, and the facsimile of it was published by M. Devéria, in his dissertation on the Turin Papyrus.

It will be remarked that no less than three of the persons named in the earlier part of the following document as members of the judicial commission (Paibasat, the scribe Mai, and the fan-bearer Hora) appear later on in the position of accomplices in the conspiracy, and are condemned to death.

The expression *au-f mut-nef t'esef*, which I have translated "he suffered death," is a very remarkable one. The pronoun *t'esef* has a reflexive force, and very emphatically marks the agent of the deed or the efficient cause of the state expressed by the verb. As *χεper t'esef* signifies *αὐτογενής*, "self-existent," so *mut t'esef* has the sense of *αὐτόθανατος*, "dying by one's own hand."

The grammatical reasons are sufficient to convince me that all the criminals here condemned to death suffered by their own hand. There ought, surely, to be nothing startling in this if we remember that in the most civilized state of Greece (and indeed of all antiquity) persons condemned to death were ordinarily obliged to be their own executioners.

ABSTRACT      \*

OF CRIMINAL PROCEEDINGS IN

A CASE OF CONSPIRACY.

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PAGE 2.

- 1 Those whom the land accuseth I give them in charge of  
the Overseer of the Treasury MENTU-EM-TAUI, the Over-  
seer of the Treasury PAIF-RE-UT,
- 2 the Fanbearer KARE, the Comptroller PAIBASAT, the  
Comptroller KATENTEN, the Comptroller BARMAHAR,
- 3 the Comptroller PA-ARISENNU, the Comptroller TAHUTI-  
RECH-NEFER, the royal Reporter PEN-RENNU, the Scribe  
MAI,
- 4 the Scribe PA-RA-EM-HEB of the Library, HORA the Fan-  
bearer of the Auit ;
- 5 to wit : As to the talk which men hold I know it not ;  
go ye and judge them,
- 6 going and judging and inflicting death upon their bodies  
who have inflicted death with their hand.
- 7 I know them not . . . .<sup>1</sup> and chastising the others . .  
. . .<sup>1</sup> in very truth I know them not. Now then
- 8 go . . . .<sup>1</sup> take heart and beware of inflicting chastise-  
ment
- 9 upon . . . .<sup>2</sup>

<sup>1</sup> Lacunæ.

<sup>2</sup> The gap here destroys the context. M. Chabas translates, "Gardez vous de faire châtier quiconque serait prévenu de délit. Et sur qui cela ne tombe pas, relativement à eux. Ne résistez pas."

## PAGE 3.

- 1 As to all that hath been done, those who have done it,  
 2 let all that they have done be upon their head.  
 3 I am a protector and a defender for ever. I am  
 4 with the Kings of Justice who are in presence of  
 5 AMEN-RA, the King of the gods and in presence of the  
 watchful one, the everlasting King.

## PAGE 4.

- 1 Persons brought up for the high crimes which they had  
 committed and presented at the seat of judgment in pre-  
 sence of the high magistrates of the seat of judgment in  
 order that they should be judged by the Overseer of the  
 Treasury MENTU-EM-TAUI, the Overseer of the Treasury  
 PAIF-RE-UT, the Fanbearer KARE, the Comptroller  
 PAIBASAT, the Comptroller KATENTEN, the Comptroller  
 BARMAHAR, the Comptroller PAARISENNU, the Scribe  
 MAI, the Scribe PA-RA-EM-HEB of the Library, HORA  
 the Fanbearer of the Auit, who judged them and  
 found them guilty and caused their chastisements to  
 be inflicted upon them and their crimes were done  
 away with.<sup>1</sup>
- 2 The great criminal PAI-BAKAKAMEN, a Major-domo. He  
 was brought up on account of his offence which he com-  
 mitted for the sake of TAIA and the women of the Chent.  
 He had made one with them. He had carried abroad  
 their words to their mothers and sisters who were there to  
 stir up men and incite malefactors to do wrong to their  
 Lord. He was presented before the great Magistrates of  
 the seat of judgment. They investigated his crimes and  
 found the verdict, that he had committed them and that

<sup>1</sup> Expiated. (?)

his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

- 3 The great criminal MEST-SU-RA, a Comptroller. He was brought up on account of his offence which he committed for the sake of PAI-BAKA-KAMEN, the Major-domo, with the women in stirring up malefactors to do wrong to their Lord. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.
- 4 The great criminal PA-AN-AUK, royal Overseer of the royal<sup>1</sup> of the Pa-chent on service. He was brought up for having made one with PAI-BAKA-KAMEN and MEST-SU-RA. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.
- 5 The great criminal PEN-TUAUU, royal Scribe of the Pa-chent on service. He was brought up for having made one with PAI-BAKA-KAMEN and MEST-SU-RA, and the other criminal Overseer of the royal<sup>1</sup> and the women of the Pa-chent. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.
- 6 The great criminal PA-NIFU-EMTA-AMEN Examiner of the

<sup>1</sup> The sign which occurs here is doubtful.

Pa-chent on service. He was brought up for giving ear to the conversation held by the men conspiring with the women of the Pa-chent and not bringing it forward against them. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

- 7 The great criminal KARPUSA Examiner of the Pa-chent on service. He was brought up for giving ear to the conversation held by the men conspiring with the women of the Pa-chent and not bringing it forward against them. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.
- 8 The great criminal CHA-EM-APT Examiner of the Pa-chent on service. He was brought up for giving ear to the conversation held by the men conspiring with the women of the Pa-chent and not bringing it forward against them. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.
- 9 The great criminal CHA-EM-MAA-EN-RE Examiner of the Pa-chent on service. He was brought up for giving ear to the conversation held by the men conspiring with the women of the Pa-chent and not bringing it forward against them. He was presented before the great Magistrates of



the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

10 The great criminal SETI-EM-PA-TAHUTI Examiner of the Pa-chent on service. He was brought up for giving ear to the conversation held by the men conspiring with the women of the Pa-chent and not bringing it forward against them. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

11 The great criminal SETI-EM-PA-AMEN Examiner of the Pa-chent on service. He was brought up for giving ear to the conversation held by the men conspiring with the women of the Pa-chent and not bringing it forward against them. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

12 The great criminal UARMA, a Comptroller. He was brought up for having given ear to what was said by the Major-domo. He turned away from it but concealed it and did not report it. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

- 13 The great criminal ASH-HEBS-HEB a servant of PAI-BAKA-KAMEN. He was brought up for having given ear to what was said by PAI-BAKA-KAMEN, he conversed with him, and did not report it. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.
- 14 The great criminal PA-RAKA Comptroller and Scribe of the double house of life. He was brought up for his offence which he committed for the sake of PAI-BAKA-KAMEN, for he heard words from him but did not report them. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.
- 15 The great criminal REBU-ININI, a Comptroller. He was brought up for his offence which he committed for the sake of PAI-BAKA-KAMEN for he heard words from him but did not report them. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

## PAGE 5.

- 1 The wives of the men of the gates of the Pa-chent when in company with the men had communication in words. They were brought up before the high Magistrates

of the seat of justice who found them guilty and caused their chastisements to be inflicted upon them.

2 The great criminal PAI-ARI-SELMA Overseer of the Treasury. He was brought up for his offence which he committed for the sake of the great criminal PEN-HUI-BAN; he had made one with him in inciting malefactors to do wrong to their Lord. He was presented before the great Magistrates of the seat of judgment. They investigated his crimes and found the verdict, that he had committed them and that his crimes had been consummated by him. The Magistrates who judged him caused his punishment to be inflicted upon him.

3 The great criminal BAN-EM-USET, Captain of archers of Ethiopia. He was brought up on account of the message which had been sent by his sister of the Pa-chent on service, to this effect, Incite the men to commit crime, and do thou thyself come to do wrong to thy Lord. He was presented before KATENTEN, BARMAHAR, PAARISENNU, TAHUTI-RECH-NEFER, who judged him and found him guilty and caused his chastisement to be inflicted on him.

4 Persons brought up for their crimes and offences which they committed for the sake of PAI-BAKA-KAMEN, PAI-AS, and PEN-TA-URA. They were presented before the high Magistrates who judged them and found them guilty and disposed of them in the place of judgment. They suffered death,<sup>1</sup> no expiation was made for them.

5 The great criminal PAI-AS, Captain of archers; the great criminal MESSUI, Scribe of the Double House of Life; the great criminal PA-RA-KAMEN-EF, superior Officer; the great criminal I-ARI, Overseer of the libations of Sechet; the great criminal NEB-TEFAU, Comptroller; the great criminal SHAT-MESTER, Scribe of the Double House of Life.

<sup>1</sup> On this expression see the last paragraph of the introductory notice.

- 6 Persons brought up for their crimes to the seat of justice before KATENTEN, BARMAHAR, PA-ARI-SENNU, TAHUTI-RECH-NEFER (MERTI-US-AMEN), who judged them for their crimes, and found them guilty and disposed of them at the place. They suffered death.
- 7 PEN-TA-URA, who is also called by another name. He was brought up on account of his offence which he committed for the sake of TAIA his mother, when she communicated words with the women of the Pa-chent with intent of doing wrong to his Lord. He was presented before the Comptrollers that he might be judged, who found him guilty and disposed of him at his place. He suffered death.
- 8 The great criminal HAN-UTEN-AMEN, a Comptroller. He was brought up on account of the crimes of the women of the Pa-chent. He was on the premises and heard, but did not make a report. He was presented before the Comptrollers to be judged, who found him guilty, and disposed of him at his place. He suffered death.
- 9 The great criminal AMEN-CHAU, *Tennu*<sup>1</sup> of the Pa-chent on service. He was brought up on account of the crimes of the women of the Pa-chent. He was on the premises and heard but did not make a report. He was presented before the Comptrollers to be judged, who found him guilty and disposed of him at his place. He suffered death.
- 10 The great criminal PA-ARIU, Scribe of the royal of the Pa-chent on service. He was brought up on account of the crimes of the women of the Pa-chent. He was on the premises and heard but did not make a report. He was presented before the Comptrollers to be judged, who found him guilty and disposed of him at his place. He suffered death.

<sup>1</sup> *Tennu* is the title of an officer of exalted rank.

## PAGE 6.

- 1 Persons who suffered punishment by amputation of noses and ears in consequence of the failure of the favourable evidence which they have given. The women departed, and arrived at the place where they now are and where they make a beer-house<sup>1</sup> together with PA-AS, and their crimes are done away with.
- 2 The great criminal PAIBASAT, a Comptroller. The chastisement was inflicted upon him, and he was disposed of. He suffered death.
- 3 The great criminal MAI, a Scribe of the Library.
- 4 The great criminal TAIA-NECHTUTA, Officer of the Auait.
- 5 The great criminal NANAI, Superior of the Se-ashtu.
- 6 A person one with them who prevaricated with very evil words. He was disposed of, and no expiation was made for him.
- 7 The great criminal HORA, Fanbearer of the Auait.

<sup>1</sup> *Sic.* This was their occupation in penal servitude. Instead of *heket*, "beer," M. Devéria reads *heker* which he translates "torture."





# INSCRIPTIONS OF THE GOLD MINES

## AT RHEDESIEH AND KUBAN.

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TRANSLATED BY  
S. BIRCH, LL.D.

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THE inscriptions relative to the gold mines at Rhedesieh consist of those inscribed on the walls of the temple at that site which is at present called Wady-Abbas. They have been published by Lepsius, *Denkmaeler aus Aegypten und Aethiopen*, Abth. III., Bl. 139-141, partly translated by M. Chabas, *Les Inscriptions des Mines d'or*, 4to., Paris, 1862, and are of the age of Seti I. of the XIXth Dynasty, and dated in his ninth year. The other inscription is on a tablet found at Kuban on the Eastern bank of the Nile, opposite Dekkeh the ancient Pselcis, Kuban being the old Contra Pselcis, a fortified post commenced by Amenemha III. and continued till the reign of Rameses XIII. It was published by M. Prisse d'Avesnnes, *Monuments Egyptiens*, Pl. xxi.

and is at Uriage in France, the chateau of Cte. St. Ferriol. Translations of this tablet have been published by Birch, *Archæologia*, xxxiv. p. 357, M. Chabas, *Une Inscription Historique de Seti I.*, 4to., Chalons-sur-Saône, 1856, and in the *Inscriptions des Mines d'or* already cited. The inscription is thirty-eight lines, and the tablet of sandstone is about five feet high. The tablet is vaulted, and has two scenes above, representing Rameses II. offering to Horus, lord of the town of Bak or Aboccis, and to Khem, resident in the hill or mountain, the district being called "the countries towards the mountains." The text possesses great interest on account of its throwing considerable light upon the relations of Egypt on its Southern frontiers, and the precautions taken to secure access to the gold mines, the same as to the supposed emerald mines of Zabarah, to which a series of stations conducted from Redesieh to the East, the site and plan on the papyrus closely resembling the locality as figured by Cailliaud, *Voyage à l'Oasis de Thebes*, fo., Paris, 1821, Pl. i. 1.





## INSCRIPTION OF SETI I. AT RHEDESIEH.

(1)

Lepsius, *Denkmäler*, iii., 140 b.

- 1 THE 9th year the 28th day of the month Tybi, of the reign of the living RA, HAREMAKHU,<sup>1</sup> the Strong Bull, crowned in Uas,<sup>2</sup> giving life to the Upper and Lower country, Lord of the vulture and *uræus* diadem,<sup>3</sup> the Born again, the prevailing scimitar, pursuer of the Nine bows,<sup>4</sup> the Golden Hawk, repeater of diadems,<sup>5</sup> strong over the bows<sup>6</sup> of all countries, the King of Upper and Lower Egypt, RA-MA-MEN, Son of the Sun, SETI, Beloved of AMEN, Ever living. That day the King was engaged about the countries situated on the side of the mountains, his heart wished
- 2 to see the mines whence the gold is brought. When the King went up there with those acquainted with the water courses . . . ? he made a halt on the road to meditate quietly in his heart he said (there is) no road without water it is a place
- 3 where travellers succumb to the parchings of their throats. Where is the place that they can quench their thirst? the country is distant the region is vast. The man overtaken by thirst cries out "Land of perdition." They come
- 4 to acquit towards me their obligations I will make for them the action of allowing them to live. They will offer a worship to my name in the course of years: they will come and their generations to come will be as charmed as I am on account of my power for I am regarding the . . . ?
- 5 of those around me. When the King had said these

<sup>1</sup> Harmachis.<sup>2</sup> The Thebaid.<sup>3</sup> The vulture represented Neneb or Nishm or the goddess Eileithyia, the Upper country; the *uræus* serpent Uati or Buto, the Delta, or Lower country.<sup>4</sup> Put, or the Libyans.<sup>5</sup> Or else *mes*, "the second of those born."<sup>6</sup> Or foreigners, the Petti or Phut.<sup>7</sup> Lacunæ.

words in his heart he elevated himself in the country seeking a place to make there an august sanctuary containing a god, to render worship, and address prayers to him. He was pleased to assemble the workmen

6 working the stone to establish there a cistern on the mountains in the desire of sustaining the fainting, in supplying him fresh water at the time of heat, in summer. Then he founded this place in the great name of RA-MA-MEN.

7 The water came there in great abundance like the abime of Kerti<sup>1</sup> of Abu.<sup>2</sup> His Majesty said The god has heard my prayers, the water has come to me out of the mountains by the gods, the road which wanted water is made excellent during my reign,

8 (it) does good to the pasturages of the shepherds. The king doubled the length of the land every time he extended his arms . . . .<sup>3</sup> It suits my heart by order of god to establish a town and an august

9 sanctuary in the midst of it, a town containing a temple, and I will construct the sanctuary in this place in the great name of my fathers the gods, who have made my words firm, and my name prosperous going round the nations. Then His Majesty ordered

10 that orders should be given to the superintendent of the royal masons who were with him and the sacred sculptors: it was made in an excavation in the mountain, a temple thus . . . .<sup>3</sup> The god RA was placed in his sanctuary, PTAH and OSIRIS in the great hall HORUS, ISIS and RA-MA-MEN<sup>4</sup> as parhedral gods

11 in this temple. When the monument was finished the King came to adore his fathers the gods.

<sup>1</sup> Locks, caverns, holes, perhaps a well or wells, where the Hapi, or source of the Nile, was thought to be.

<sup>2</sup> Elephantine, the Ivory Island.

<sup>3</sup> Lacunæ.

<sup>4</sup> Seti I., of which Ramamen is the prenom. The *Ta-ha Ra-ma-men*, "temple of Seti I.," and the *Ta-χnumt Ra-ma-men*, "well or tank of Seti I."

## SECOND INSCRIPTION AT RHEDESIEH.

Lepsius, *Denkmäler*, iii., 140 d.

- 
- 1 THE King of Upper and Lower Egypt RA-MEN-MA, Son  
of the Sun, SETI Beloved of PTAH says to his fathers Kings  
of Upper Egypt, Kings of Lower Egypt, Rulers, mortals  
oh listen to me Superintendents of troops<sup>1</sup> of Tameri:<sup>2</sup> I  
call on you to hear
- 2 the joyous things I call you . . . .<sup>3</sup> I have loved each  
of your turns has been recompensed as if you were gods  
all has been reckoned by me as the company of the gods.  
I have said this at the return of my convoyers of the  
washers of gold to my temple, that it should be brought
- 3 to the temple of (AMEN) . . . .<sup>3</sup> my temple. Gold are  
the limbs of the gods not after yours. Ye are . . . .<sup>3</sup>  
ye say the words of the Sun at his beginning to say My  
tint is of pure gold like AMEN the Lord of my temple
- 4 the name . . . .<sup>3</sup> his two eyes were upon his things.  
They do not wish to take possession of them. Ye keep  
guard against men invading them, because it is to him  
like a place a taste of which gives
- 5 joy . . . . .<sup>3</sup> should he take the turn if another he is  
placed behind to do the same injured in return for injury.  
There is no sure turn of fraud. (Says)
- 6 the King (I wish) to let you know I have set this road  
in order to keep you well. I have made the transport of  
the gold washings. . . . .<sup>3</sup>
- 7 in my name . . .<sup>3</sup> in . . .<sup>3</sup> I make the convoy anew of  
the peasants certain under me. I did not bring new  
convoyers

<sup>1</sup> Bowmen or mercenaries.<sup>2</sup> Egypt.<sup>3</sup> Lacunæ.

- 8 . . . . .<sup>1</sup> (the account) of the work of my principal temple by the gangs of my temple. Let every King who will be hereafter augment my work
- 9 make firm . . . .<sup>1</sup> his . . . .<sup>1</sup> bringing his work to the temple of RA-MA-MEN<sup>2</sup> to gild all their divine types,<sup>3</sup> making AMEN, HARMACHIS, PTAH,
- 10 TANEN.<sup>4</sup> Are . . .<sup>1</sup> strengthening their hand they rule the lands with mildness, they overthrow Teshher<sup>5</sup> and Kenus.<sup>6</sup> Their worship is firm their supplies increased. He satiates
- 11 those on earth. Hear me, I made . . . .<sup>1</sup> a well. When I say in grief should any King who is to be destroy my plans, let him tell the lands under my jurisdiction. I am their King, as are they
- 12 to him: a bad turn (after) the gods protected what has been . . . .<sup>1</sup> in Annu<sup>7</sup> in . . . .<sup>1</sup> to them to answer for their things and their words as the heat of the flame of a lamp their limbs (should be) annihilated<sup>8</sup>
- 13 should I have found them to vexing and afflicting my plans, let him be placed at the block of punishment of the gate . . . .<sup>1</sup> your things. May he be saved void of offence . . .<sup>1</sup> to one and another . . . .<sup>1</sup>
- 14 the heart of the gods comes and rests with him, for should there be any Chief who is, he will approach the King with him, he gives his good order to set up all that is done in my name. I the god give him to be blessed on earth he reaches in peace
- 15 bringing for his worship, for every Chief who is approaching the heart of his Lord to save persons given for others executed for evil intentions its spark burns his limbs, the firelight

<sup>1</sup> Lacunæ.<sup>2</sup> Seti I.<sup>3</sup> The *as'em*, or "hawk type."<sup>4</sup> Or Tatanen, the usual or portrait type of Ptah.<sup>5</sup> The desert.<sup>6</sup> Nubia.<sup>7</sup> Heliopolis.<sup>8</sup> Apparently a curse.

- 16 devours his members, because His Majesty made the whole of these for their worship the gods of my temple. Abominates the god he who takes away his men. He has not turned back an afflicting hand except the convoyers
- 17 of the washings of gold. I made the temple of RA-MEN-MA<sup>1</sup> to be protected safe. It has not been weakened by any of the men who are in this land by any Commander of the troops of the gold, by any officer of the country. Should there be anyone who will take men from them
- 18 placed at the seat shall make him the gods and goddesses Lords of my temple guarding me in battle every hour in the as furniture<sup>2</sup> under their feet for an age and ever. Except those who are the convoyers of the gold washings of the temple
- 19 of RA-MEN-MA in his hand to offer a portion of the gold working to the temple of RA-MEN-MA. Let every one be dumb at the tablet of OSIRIS placed behind it.<sup>3</sup> His wife ISIS is behind him, his mother is behind him, his children of the Chiefs of Taser judge with him.

<sup>1</sup> Seti I.<sup>2</sup> *Ami-pa*.<sup>3</sup> Or, him.

## THIRD INSCRIPTION AT RHEDESIEH.

Lepsius, *Denkmäler*, iii., 140 d.

- 1 The living RA the HAREMAKHU,<sup>1</sup> the Strong Bull crowned in Uas,<sup>2</sup> giving life to the Upper and Lower country (R'A-MA-MEN)<sup>3</sup> has made his memorial to his Father AMEN-RA and the circle of his gods, he has made to them a temple anew. The gods are delighted in its shrine; he has constructed a well before it. Never was made
- 2 like by any King except the King, performer of meritorious actions, Son of the Sun, SETI, Beloved of PTAH, the good Leader, giving life to his soldiers, father and mother of all persons. They have said by mouth to the mouth of AMEN "Give us the . . . .<sup>4</sup> he has augmented for ever! Oh gods of the well
- 3 give ye to him your time of life as he has opened to us the road to go, laid for us we pass along it, we are well we are reaching . . . .<sup>4</sup> our life. This bye road is in our hearts.
- 4 It is a good road. He lets it be the tie of the gold as thy Chiefs see the HORUS of all the generations which are to be in what he has vowed for ages. He makes festivals like TUM he grows young like HAT.
- 5 So he has made a monument in the lands of all the gods. He has produced the water out of the hills it goes along to men (an assistance to all trading) . . . .<sup>4</sup> in the lands, with life established and strong to the King of Upper and Lower Egypt RA-MA-MEN, Beloved of AMEN-RA, King of the gods.

<sup>1</sup> Harmachis.<sup>2</sup> The Thebaid.<sup>3</sup> Erased.<sup>4</sup> Lacunæ.

## TABLET OF RAMESES II., AT KUBAN.

- 1 The 3rd year 4th of the month Tybi under the reign of RA, HAREMAKHU,<sup>1</sup> the strong Bull, Beloved of truth, Lord of diadems, Protector of Egypt, Chastiser of foreign countries; the Hawk of Gold, abounding in years, the greatest of conquerors, the King of Upper and Lower Egypt, RA-USER-MA-SOTEP-EN-RA, Son of the Sun, RAMES-SU beloved of AMEN, Living for ever, Beloved of AMEN-RA, Lord of the thrones of the two countries, who resides in Ap,
- 2 crowned on the throne of the god of the living, like his Father the SUN daily, Good God, Lord of the land of the South, HAR-HAT, ray of light, the good Hawk of gold, who covers Kami with his wing and illumines intelligencies, a Bull of courage and victory.
- 3 When issuing from the womb he was ready to seize his valour, to enlarge his frontiers, to his limbs was given a tinge like the forces of MENTU. He is HORUS and SET. There was joy in heaven at his birth. The gods said our germ is in him.
- 4 The goddesses said he has proceeded from us to accomplish the reign of the Sun. AMEN said I have formed him to set truth in his throne, the earth was made strong the heaven at rest, the company of the gods enjoyed peace at his hour. He is a strong Bull against Kush<sup>2</sup> the vile, a gryphon
- 5 tearing against the country of the Negroes his claws

<sup>1</sup> Harmachis.<sup>2</sup> Æthiopia.

crush the Annu,<sup>1</sup> his horn strikes against them, his wishes lay hold of Khent-han-nefer,<sup>2</sup> the terrors of him reach to Sakaru<sup>3</sup> his name goes round

6 all the countries, on account of the victories he has gained by his two arms, gold comes forth at his name as (at that of) his father HORUS Lord of Baka,<sup>4</sup> his rule is loved by the nations like that of HORUS of Mamaa<sup>5</sup> Lord of Buhen<sup>6</sup> the King of Upper and Lower Egypt RA-USER-MA-SOTEP-EN-RA,

7 Son of the Sun of his body, Lord of diadems, RAMESSU beloved of AMEN, Everliving like his Father the SUN daily. His Majesty was then at Ha-Ptah-ka<sup>7</sup> offering homage to his fathers the gods of Upper and Lower Egypt because they had given to him strength and victory and a long life

8 of millions of years. One of these same days, the King was seated on his great throne of gold, wearing the diadem of two feathers giving orders to the countries whence gold is brought and thinking of

9 establishing cisterns upon the roads wanting water. It was then said that there was much gold in the country of Akita<sup>8</sup> but that the road was entirely destitute of water. Complaints came

10 from the transporters of the gold about their condition. Those who reached there died of thirst on the road as

<sup>1</sup> Or the *Petti*, bowmen, the uncivilized tribes of Æthiopia.

<sup>2</sup> Region above the first Cataract.

<sup>3</sup> The Sakolé of Ptolemy, further South than Napata.

<sup>4</sup> A place between Primis and the second Cataract.

<sup>5</sup> Modern Anibe, ancient Mama, between Tachompso and Primis.

<sup>6</sup> Boôn of Ptolemy, on the East bank of the Nile, South of Pselcis.

<sup>7</sup> Or Ha-ka-Ptah, the sacred name of Memphis.

<sup>8</sup> Unknown site near Gism Halfa in the desert, or Gebel Ellaqi.



- well as the asses which were with them. They did not find what they required to drink either in mounting or descending for the water-skins no more gold was brought from that arid country. The King said to the royal Inspector who was with him, Call and let the Chiefs who are present give
- 12 their advice to the King about this country. I will do that which shall be proposed. They were made to pass before the good god,<sup>1</sup> the arms raised in adoration to his person uttering exclamations and prostrating themselves before his handsome face. They were given a plan of the country so that they should give
- 13 their advice about making a tank on its road. They said before His Majesty, Thou art like the Sun in all that thou doest. Thy heart realises all it wishes. Should you wish to make it day during the night it is so forthwith. (We have taken
- 14 a great part) in your marvels after you have been crowned King of the two worlds we have understood nothing our eyes have seen nothing like them. Every thing which comes out of your mouth is like the words of HAREMAKHU,<sup>2</sup> the equilibrium of your tongue, the adjustment of your two lips
- 15 is the exact weight of THOTH. What place of road do you not know, who then is so finished as thou art. Does the world contain a place that you do not see. Is there any country that you do not penetrate as you wish. By your ears passes
- 16 every thing which can be heard<sup>3</sup> in this country. It is you who execute all that which is planned. You were in the egg in the condition of a noble child wearing the lock

<sup>1</sup> The king.<sup>2</sup> Harmachis.<sup>3</sup> *Atennu*, form of *at*, "whisper," or "be heard."

of hair,<sup>1</sup> and there was no offering but it was by your hand,

17 no message without you. You were made General of the army, and you were a child completing ten years. All the works which were done were founded by thy hand. If you say to the water come from the rock it will come a torrent

18 on a sudden after thy mouth.<sup>2</sup> The god RA is like thee in his limbs, the god KHEPERA in creative force. Truly thou art the living image of thy father TUM of Heliopolis. The god HU<sup>3</sup> is in thy mouth, the god SA<sup>4</sup> is in thy heart, the place of thy tongue is the sanctuary of truth, a god is seated on thy two lips. All thy words are accomplished daily.

19 Thy heart has been formed like that of PTAH the creator of works. Thou art for ever. Thou art for ever. It is done according to thy plan heard are thy words oh supreme Chief our Master. It was spoken thus concerning the land of Akita<sup>5</sup> and the Prince of the vile Kush<sup>6</sup> said

20 of it before His Majesty, It is in the condition of wanting water since the time of the god,<sup>7</sup> and persons die of thirst there. All the former Kings wished to make a well there but could not succeed.<sup>8</sup>

21 The King RA-MEN-MA<sup>9</sup> did the same thing he made a well 120 cubits deep, in his time it was left in progress,

<sup>1</sup> Emblem of youth, the single lock plaited at the right side of the head.

<sup>2</sup> Order or word of mouth.

<sup>3</sup> Perhaps "Taste" personified.

<sup>4</sup> Perhaps "Touch" personified.

<sup>5</sup> Unknown site close to Gism Halfa.

<sup>6</sup> CETHIOPIA.

<sup>7</sup> "Since divine times such as Osiris," that is, anterior to the rule of mortals, or since the commencement of the world.

<sup>8</sup> Or form, cut it.

<sup>9</sup> SETI I.

the water did not come in it. If thou thyself sayest to thy father HAPI<sup>1</sup>

22 Father of the gods that the water should come forth from the rock it will be done according to all thou shalt have said and according to all thy plans. Those who were before us if their requests have not been heard, it is because thy fathers all the gods love thee more than any King

23 since the time of the god RA. His Majesty said to these Chiefs, True true are all your words and prayers. Water has not been obtained in this country as you have said. I will make a well to give water daily as to the . . . . .<sup>2</sup>

24 by order of my Father AMEN-RA, Lord of the thrones of the world and of the gods, HORUS Lords of Kenus,<sup>3</sup> for they have accorded to my wishes, and I will make in this country . . . . .<sup>2</sup>

25 . . . . .<sup>2</sup> to the height of heaven, said His Majesty . . .<sup>2</sup> to the royal scribes . . . . .<sup>2</sup>

26 . . . . .<sup>2</sup> the . . . . .<sup>2</sup> of the road to Akatar<sup>4</sup> thy gift. It happened a month of a day was sent . . . . .<sup>2</sup>

27 . . . . .<sup>2</sup> as was done in his face. Then he was ordering men to make . . . . .<sup>2</sup>

28 . . . . .<sup>2</sup> their . . . . .<sup>2</sup> as the Prince did it. The water was . . . . .<sup>2</sup>

29 . . . . .<sup>2</sup> the road towards Akita<sup>5</sup> never was done the like while there were Kings in . . . . .<sup>2</sup>

30 . . . . .<sup>2</sup> great fish in the extended pools of Khatenatah<sup>6</sup> making sound its face, creating . . . . .<sup>2</sup>

<sup>1</sup> The Nile.

<sup>2</sup> Lacunæ.

<sup>3</sup> Nubia.

<sup>4</sup> Brugsch, *Geographie*, II., S. 23, compares the name with that of Gadara in Cœle-Syria.

<sup>5</sup> Unknown site close to Gism Halfa.

<sup>6</sup> The name of this place occurs in the tablet of Haremhebi. It is the town of "the valley of the marshes," it was the most Northern point of Egypt, the lake Menzaleh.

- 31 . . . . .<sup>1</sup> like a rudder in the wind, he came having a letter from the Prince of the vile Kush<sup>2</sup>
- 32 he said to Thy Majesty with his own mouth : The water has come in it to 12 cubits, 4 cubits of them are in the depth . . . . .<sup>1</sup>
- 33 . . . . .<sup>1</sup> it beyond as the god did in fulfilling thy heart of thy wishes. Never was done . . . . .<sup>1</sup>
- 34 . . . . .<sup>1</sup> Akita<sup>3</sup> rejoicing in the great names of HORUS. Went along . . . . .<sup>1</sup>
- 35 . . . . .<sup>1</sup> the ruler of the water which is in the empyreal gate, he listened making the water out of the (rock) . . .<sup>1</sup>
- 36 . . . . .<sup>1</sup> he has as the Prince sending. They were good in . . . . .<sup>1</sup>
- 37 . . . . .<sup>1</sup> gracious were the plans, excellent the examinations, said . . . . .<sup>1</sup>
- 38 . . . . .<sup>1</sup> that well to be the tank of AMEN-MERI RAMESES victorious in<sup>4</sup> . . . . .<sup>1</sup>

<sup>1</sup> Lacunæ.<sup>2</sup> Æthiopia.<sup>3</sup> Unknown site close to Gism Halfa.<sup>4</sup> Amen-meri Ramessu, name of the well or tank.

# DEGREE OF CANOPUS.

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TRANSLATED BY

S. BIRCH, LL.D.

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THIS inscription was found by Professor Lepsius at San, the ancient Tanis, in 1866, and an account of it given to the *Zeitschrift für ägyptische Sprache*, 1866, p. 49. It was written on a tablet of calcareous stone with a rounded top, having above the winged disk with pendent uræi, wearing the upper and lower part of the crown *pshent* and holding feather flabella. The tablet was about seven feet high, had on its face 37 lines of hieroglyphs, 76 lines of Greek, and 74 lines of demotic or enchorial at the right edge. It was completely without injury, and was subsequently removed to the Museum of Boulaq, where it now is preserved. It is dated on the 17th the month Tybi, of the 9th year of Ptolemy III., or Ptolemy Euergetes I., B.C. 238, and is

nearly a century older than the Rosetta Stone. Invaluable for the demonstration of the truth of the mode of interpreting the hieroglyphs the greater part of the words had their meaning already discovered. It has been published by Professor Lepsius, *Das bilingue Dekret von Kanopus*, fo., Berlin, 1866; by Professors Reinisch and Rössler, *Die zweisprachige Inschrift von San*, 8vo., Wien, 1866; and Mr. S. Sharpe, *The Decree of Canopus*, 8vo., London, 1870. The present inscription is taken from the hieroglyphic text, but as the original language in which the decree was drawn up was in the Greek language, of which the hieroglyphic and demotic versions were paraphrastic translations, it may be necessary hereafter to give a translation of the Greek text. As a Greek inscription alone it is one of the longest and most important hitherto discovered, and its contents are new and important for the history, calendar, internal condition of the priesthood of Egypt upon which the text throws great light. Amongst other new historical information it gives that of the association of the Princess Berenike into the government by her parents, and her death on the 20th February, B.C. 239-8.

## DECREE OF CANOPUS.

1 In year IX 7 the month Apellaios<sup>1</sup> the 17 Tybi according to the Egyptians under the King of Upper and Lower Egypt PTOLEMAIOS, the Everliving, Beloved of PTAH, son of PTOLEMAIOS and ARSINOE, the Brother-gods, when the Priest of King ALEXANDER the justified, of the Brother-Gods and of the Benevolent<sup>2</sup> Gods was APOLLONIDES, the son of MOSCHION, and MENEKRATEIA, the daughter of PHILAMMON, was Basket-bearer<sup>3</sup> before Queen ARSINOE, the Brother-loving. On this day followed the Decree.

The Temple-wardens, the Prophets, the Hierodoules Priests, all who enter

3 in the sanctuary of the gods to clothe them, the Sacred Scribes, knowing things, the Divine Fathers, and the (other) Priests in their rank assembled from Upper and Lower Egypt on 5 of the month Dios,<sup>4</sup> when was celebrated the birthday fete of His Majesty, and to the 25 day of that month, when His Majesty assumed

4 the dignity from his father : they assembled in the temple of the Benevolent Gods, which is in Petkutha<sup>5</sup> and declared. Since King PTOLEMAIOS, the Everliving, the Beloved of PTAH, son of PTOLEMAIOS and ARSINOE, the Sister-gods, and the Ruler BERENIKE his sister and wife, the Benevolent Gods, have made benefits

5 many and great to the temples of Egypt for all time : since they have ordered very greatly to the gods : since they have taken perpetual care of the things of the glorious

<sup>1</sup> Apellaios, a month of the lunar Macedonian year, corresponding to the Athenian Maimacterion ; here the 17th March.

<sup>2</sup> Or "beneficent." Euergetes, Euergetai in the plural.

<sup>3</sup> The names of these eponymi controlled the date of the vague year.

<sup>4</sup> Another Macedonian month corresponding to the Athenian Pyanepsion, 3rd or 4th February.

<sup>5</sup> Kanopos.

APIS, MNEVIS, and all animals of the temple which are protected in Egypt, for whom they assigned great things supplying numerous things.

- 6 They took care of the statues of the gods, which had been robbed by the barbarians of the land Persia<sup>1</sup> from temples of Egypt, since His Majesty had won them back in his campaign against the two lands of Asia,<sup>2</sup> he brought them to Egypt, and placed them on their places in the temples, where they had previously stood. He has kept up peace in Egypt advantageously
- 7 by warring for its weal in vallies and plain foreign parts, and marched against many peoples and their Chiefs who commanded them, they were rendering fortunate those who live as his subjects, not only inhabitants of Egypt, but also of all lands subject to their Majesties. When moreover there happened a year of a deficient water of Nile during
- 8 their reign, and all the inhabitants of Egypt, became faint-hearted at this event, for fear, memory made them think of the dearth which once did occur in the time of the former Kings, in consequence of the deficiency of the Nile to the inhabitants of Egypt in their time. His Majesty and his sister
- 9 and wife had cared in their hearts, which glowed for the inhabitants of the temples and the natives of Egypt in its entire extent, who were very much distressed and bent down. They remitted considerable taxes, in order to save men's lives, and took care for importations of corn into Egypt from the Eastern Rutennu<sup>3</sup> from the land Kafatha,<sup>4</sup> from the island Nabinaitt,<sup>5</sup> which lies in the midst of the Great Sea,<sup>6</sup>
- 10 and from many other lands, since they expended much white gold<sup>7</sup> for the purchase thereof. They transported

<sup>1</sup> By Cambyses.

<sup>2</sup> The *Sat.*

<sup>3</sup> Syria.

<sup>4</sup> Phœnicia.

<sup>5</sup> Cyprus.

<sup>6</sup> Mediterranean.

<sup>7</sup> Or "silver."



the importation of provisions, to save those living in the land of Egypt, that these might know their goodness for ever, and their many virtuous turns whereby both those who are living, and their posterity and for which the gods grant them maintenance of their dignities and rule over Upper and Lower Egypt in reward

11 thereof and their reward of goods of all kinds for ever : with blessing and weal. It came in the heart of the Priests of Egypt, they increased the numerous things of the King PTOLEMAIOS, the Everliving, the Beloved of PTAH, and the Ruler BERENIKE, the Benevolent Gods in the temples, and what (things) were for the parents, the Sister-Gods, their progenitors, and what was for

12 the Saviour Gods, and have ordered an increase of the Priests thereof in all the temples of Egypt in its full extent, and that they should be called Priests of the Benevolent Gods in their name, that they should occupy a higher rank through the name of their office : and of their place as Prophet thereof<sup>1</sup> writing their name in all documents, and there shall be incised the title of the Prophet of the Benevolent Gods in the ring which they wear in their hand, and that they shall form another

13 caste of the existing Priests, who are in all the temples and besides the four castes which exist to this day ; and it shall be called the fifth caste of the Benevolent Gods. Inasmuch as it occurred fortunately with weal and blessing that King PTOLEMAIOS, the Everliving, Beloved of PTAH, son of the Sister-Gods was born on the 5th of the month Dios,<sup>2</sup> so from this day, as it was

14 already a source of much weal to all living it is granted that the Priests who had been placed by the

<sup>1</sup> Or "to the Prophet."

<sup>2</sup> Another Macedonian month corresponding to the Athenian Pyanep-sion, 3rd or 4th February.

King in the temples from this first year of His Majesty, and those who had been appointed also up to the month Mesore<sup>1</sup> of the 9th year, should be counted as of this caste, and so their children for ever: but the Priests, who had been appointed before the first year should be in the castes

- 15 they were before, as also to their children from this day for ever, are to be inserted in the registers in the castes of their fathers. And instead of the twenty Priest Counsellors, who are yearly elected for one year from the four castes being five men from each caste, there shall be nominated twenty-five Priests
- 16 for Counsellors, as five men are to be added out of the fifth caste of the Benevolent Gods, is to be given a proportion to the number of the fifth caste of the Benevolent Gods of all dues that arise from the offerings in the temples and of all things under their charge in the temples, and their President shall be of the caste a Chief Prophet, as is now the case with the four other castes. Inasmuch as was celebrated the festival
- 17 of the Benevolent Gods in all temples in each month on the 5, 9, and 25th days in consequence of a decree established before, and similarly as is celebrated a pane-gyry of the Great Gods, and a general feast in Egypt is celebrated yearly in its time so shall similarly be prepared a great festival in its time to King PTOLEMAIOS the everliving, the beloved of PTAH,
- 18 and to Queen BERENIKE, the Benevolent Gods, in the Upper and Lower country and throughout Egypt in its entire extent, on the day of the rising of the Divine Sothis<sup>2</sup> which is called the New Year in his name in the writings of house of life. At present it occurs in this 9th year on 1st day of Payni, in which month is celebrated the festival of

<sup>1</sup> Last month of the Egyptian year.

<sup>2</sup> Sirius, or the "dogstar."

- New Year, of the goddess BAST<sup>1</sup> and the great festival of the goddess BAST in this month, and also it is the time for the  
 19 collection of all fruits and rise of the Nile. But as the case will occur, that the rise of Sothis advances to another day in every 4 years, the day of the celebration of this feast, shall not pass along but it shall be celebrated on first day of Payni and the feast shall be celebrated as in the ninth year.
- 20 This festival is to be celebrated for 5 days: placing wreaths of flowers on their head, and placing things on the altar, and executing the sacrifices and all ceremonies ordered to be done. But that these feast days shall be celebrated in definite seasons for them to keep for ever, and after the plan of the heaven established on this day  
 21 and that the case shall not occur, that all the Egyptian festivals, now celebrated in winter, shall not be celebrated some time or other in summer, on account of the procession of the rising of the Divine Sothis<sup>2</sup> by one day in the course of 4 years, and other festivals celebrated in the summer, in this country, shall not be celebrated in winter, as has occasionally occurred
- 22 in past times, therefore it shall be, that the year of 360 days and the 5 days added to their end, so one day as feast of Benevolent Gods be from this day after every 4 years added to the 5 epagomenæ<sup>3</sup> before the new year, whereby all men shall learn, that what was a little defective in the order as regards the sea-
- 23 sons and the year, as also the opinions which are contained in the rules of the learned on the heavenly orbits, are now corrected and improved by the Benevolent Gods. And since a daughter has been born to King PTOLEMAIOS the everliving beloved of PTAH and to the Mistress of

<sup>1</sup> Called the "Bubasteia."

<sup>2</sup> Sirius, or the "dogstar."

<sup>3</sup> Additional or intercalary days.

- both lands BERENIKE, the Benevolent Gods, who was likewise called BERENIKE and proclaimed as Ruler,
- 24 as it has happened that this goddess had already returned unexpectedly to heaven in her virgin state suddenly, so have the Priests who came from the country to the King, stopping a year in the house of His Majesty, ordained a great mourning directly at this event and came praying to the King and Queen, to lay it to their heart and to permit them
- 25 to place this goddess with the god OSIRIS in the temple of Phaqotha<sup>1</sup> which is a sanctuary amongst the temples of the first rank, inasmuch as it is the most important and is equally honoured by King and inhabitants of Egypt in its full extent. The entry of OSIRIS in the holy barque takes place here yearly at the defined time, at the temple at Akar-
- 26 bamara<sup>2</sup> in the month Choiak 29th day, and the inhabitants of temples of first rank throughout make burnt offerings on the altars of the temples of the first rank, right and left, in dromos of this sanctuary. And after all ceremonies are usually performed, which they had performed to her as the goddess, they purified themselves from mourning for her, which they had prepared
- 27 and hallowed their hearts by flaming fire, as the custom is for the burial of APIS and MNEVIS, and they decree causing that there should be uttered an adoration for ever to the glory of Queen BERENIKE, daughter of the Benevolent Gods, to be proclaimed in the temples of Egypt in its entire length. As her re-union with the gods occurred in the month Tybi, in the same month
- 28 and same day wherein entered the daughter of RA into heaven, when he<sup>3</sup> called her "the eye of the sun and the *uræus* serpent on its front"<sup>4</sup> by name, and out of love

<sup>1</sup> Kanopos. <sup>2</sup> Herakleion. <sup>3</sup> The god Ra. <sup>4</sup> *Ar en Ra Mahen em ha.t f.*

to her ordered her feasts and a procession to her celebrated in the chief temples and in the sanctuaries of the first rank in the month, wherein the apotheosis of the goddess originally occurred. So shall be ordered a feast and procession for the Queen BERENIKE, the daughter

29 of the Benevolent Gods, in the temples of both lands in their extent on month Tybi, from the 17th day, when happened the procession for her, and purification on account of her mourning for four days.<sup>1</sup> There shall also be erected a statue of the goddess in gold, studded with all precious stones in the temples of the first rank and sanctuaries of the second rank throughout and the

30 site thereof shall be the sanctuary of the temple. A Prophet or one of the Priests is selected to perform the great lustrations, and the Priests who enter the sanctuary of the gods to clothe them, may carry it in (his) hands on the day of the crowning and feasts of the gods throughout, so that all men adoring it prostrate on the earth may see it prostrate in its honour, and it shall be called the statue of BERENIKE

31 the Queen of Virgins. And the crown to be placed on the head of this statue is not to be like the crown of the statue of her mother Queen BERENIKE, but is to be made of two ears of corn, and the *uræus* serpent between them, and a papyrus sceptre of their height is behind this *uræus* serpent, just as the sceptres in the hands of goddesses, and the tail of the *uræus* serpent be entwined round

32 this sceptre, to announce by this combination the renown of the name BERENIKE from its profound meaning in hieroglyphics. And when are solemnized the days of KAAUBEK<sup>2</sup> back in the month Choiak before the procession of OSIRIS, that the virgin daughters and wives of the Priests shall get ready another statue of BERENIKE,

<sup>1</sup> Literally from first day to days four. <sup>2</sup> The Kikellia of the Greek version.

of the Queen of Virgins, and there shall be made to her a burnt offering and things

- 33 as is proper to be done on the days of this feast: and other virgins are allowed to show the proper respect to this goddess as they choose. And female singers shall chant the praise of this goddess, who are selected for divine service, and wear the crowns of the gods, being their Priestesses. And if an early harvest occurs then shall the Priestesses bring ears of corn in the sanctuaries
- 34 and place them at the divine statue of this goddess, and chant to her divine figure by a chorus of singing men and women, as happens at the feasts and panegyries of the gods, in a hymn which the Sacred Scribes shall have written and given over to the precentor, and the same shall be inscribed in the sacred writings. Also shall be given provisions to the Priests in the temple after they have been installed by
- 35 the King in the temple: henceforward there may be provisions for Priestess's daughters from their birthdays, from the divine supplies for support, accords by the Priests, Counsellors in the temples throughout in proportion of the divine supplies. And the bread shall be given
- 36 to the Priests' wives, its preparation shall be stamped as a loaf and be called "The bread of BERENIKE" by name. This decree written by the Priests Counsellors in the temple, and by the Presidents of the temple and the Scribes of the temple and shall be incised in a stele
- 37 of stone or bronze in hieroglyphics in writings of the books,<sup>1</sup> and writings of the Greeks, and the stele shall be erected in the great assembly hall, open to all men in the temples, first second and third rank, so that all men may know the honour given Priests of the temples of Egypt to the benevolent gods and their children, as it is appointed to be done.

<sup>1</sup> Also called epistolary, enchorial or demotic.

## THE GREAT MENDES STELE.

XXXIInd DYNASTY.

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 TRANSLATED FROM THE GERMAN VERSION OF

BRUGSCH - BEY.

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THE following inscription is upon a tablet at present in the Museum at Boulaq, discovered by Brugsch-Bey in 1871, amidst the ruins of Tmai-el-Amdid. The tablet is rounded above, and has twenty-eight horizontal lines of hieroglyphs, six of which are destroyed and seven are in part wanting. Above is the Hut or winged disk with the following inscription :

“HUT, the great god, Lord of the heaven, the giver of beams, who comes out of the horizon on the side of Upper Egypt, and gives a pure life !”

And on the other side is mentioned instead,

“The coming out of Lower Egypt.”

The snakes are called “Neheb of Eileithya” and “Uati of Buto.” In the area are represented a ram wearing a disk and horns and covering on a pedestal, and the following inscription :

“The sacred Ram-god, the Great God, the Life of RA, the Generative Ram, the Prince of young women, the beloved of the King’s daughter and King’s sister, and Regent of the land, ARSINOE the ever-living.”

and on the other side,

“The life, the Lord of the land, the Lord of might, MER-AMEN, the Son of RA of his loins who loves him, the Lord of diadems, PTOLEMAIOS the Ever-living,”

that is Ptolemy II. Philadelphos. The legend referring to the ram is :

“The King, the RAM, the Life of RA, the RAM, the Life of SHU, the RAM, the Life of SEB, the RAM, the Life of OSIRIS, the RAM of Rams, the Prince of Princes, the heir in the town of Tanen,”

or Mendes. Behind the ram is a small figure of Harpocrates seated on a throne, with the following inscription :

“HARPACHRUT, the Great God of Mendes, on his throne in Mendes, to whom the world and all that belongs to it is handed over.”



After him is the god Mendes in his human form wearing the *atef* crown.

“BA-NEB-TAT the great god the life of RA, the Generative Ram, the Prince of young women, Lord of Heaven, King of the Gods, the Giver of Life for to-day and ever.”

He says :

“I let before thee the kings of all lands bow themselves in respect.”

A goddess wearing on her head the fish standard, emblem of the Mendesian nome, follows Mendes. She is called

“HAEMEHETI, the mighty of Mendes, the wife of the god in the temple of the RAM, the Eye of the Sun, the Lady of heaven, the Ruler of all gods.”

She says :

“I give to thee the love in the heart of the god, annihilated is the intention of thy enemies.”

The Queen Arsinoe ends the row of figures, she is called :

“The Daughter, Sister, Great wife of a King, who loves him, the god-like PHILADELPHOS ARSINOE.”

The tablet has been published by Mariette-Bey, *Monumens Divers*, fo., Paris, 1875, pl. 43, 44, and the whole has been described and translated by Brugsch-

Bey, *Die grosse Mendes-Stele aus der Zeit des Zweiten Ptolemaers*, in the *Zeitschrift für ägyptische Sprache und Alterthumskunde*, 1875, S. 33, and foll. This description has been drawn up from Brugsch-Bey's article, and the text of the tablet translated by Mr. Drach from the German translation.

S. BIRCH.



## THE GREAT MENDES STELE.

- 1 Long live the SUN-HORUS, the strong youth, the Lord of the diadems, the glorious, the golden HORUS, who has crowned his father, the King of Upper and Lower Egypt, the Lord of the country, the friend of AMEN, to whom the SUN has granted victory, the Son of the Sun, the Lord of the diadems, PTOLEMAIOS, who loves the RAM, who is the Lord of the city of Mendes, the Great God, the Life of RA, the Generator, the Prince of young women, the Only God, the Original male power of gods and men, who reveals himself in the region of light with four heads, (that re-
- 2 present him as) the illuminator of heaven and earth by his solar splendour, as the one coming in the Nile-stream, as the one granting life to the terrestrial world, and as the air for all men: whom the gods praise, whom the goddesses praise in his form of the Living RAM, who is rich in male power, who is the Prince of the Deities.

This excellent god<sup>1</sup> the image of the divine RAM, the living portrait of him, who dwells in the region of light, the divine efflux of the prolific RAM, the generator of . . . .<sup>2</sup> (was anxious)

- 3 to preserve the temples, and to adorn the sacred landscapes with edifices, he the eldest son of the RAM, the creator of that which exists, who is enthroned on the seat of the Prince of the gods, the splendid symbol of the divine throne-heir of the nomes, who was received<sup>3</sup> through him.

<sup>1</sup> The King.

<sup>2</sup> Lacuna.

<sup>3</sup> Conceived.

to become Lord and King, the son of a King, born of a Queen, to whom was given the royal dignity over the land, when still in the maternal womb. Before he was born he had already become possessed (of the rule).

4 On the day of his election he became King, resting on the breast of the beauteous and amiable Mistress.<sup>1</sup> His father's manly power, of the holy RAM in the meadows of Mendes, was equal to that of the King. For he is victorious, a master of strength, strong of hand. When he takes his (sword), he combats in the open field, strong amidst the battle fray. With victorious hand he conquers his adversaries. He is of shrewd spirit, of virtuous heart, repelling repulsive things, full of truthfulness, and a friend of legal order. Thoughtful of (bringing back)

5 quietude to Egypt, he protects the holy houses and is an iron protector of her natives. Powerful in virility, universally adored and feared in all lands, (adoration is granted to him) and all men shout at his appearance; he being their (protector) loving (to execute) his (good intents) for their welfare. All sanctuaries are filled with his gifts, and both parts (of the

6 country rejoice in his special kindnesses. This King therefore turned (his cares to)

7 the holy RAM, the Lord of the city of Mendes, since he knew it is this god that is invoked for the kingdom, which is in his hands. On account of his predilection for the royal holy rams, there should be elevated to the throne a (new appearing) live ram, as it occurred from the beginning of his royal accession. The holy animal was to be elevated on his seat and his accession solemnized in the way as for former Kings.

8 Thus began the (festival) of accession. His Majesty occupied the fore part of the Ram-boat of this god,

<sup>1</sup> His mother.

descending the great stream, and upwards on the canal Aken,<sup>1</sup> just as his royal predecessors did, to complete all things customary in the accession, as it is prescribed. On arriving in the city of Mendes and in Anep,<sup>2</sup> His Majesty ordered him<sup>3</sup> to be led forth to his throne chamber. And behold, he was behind this god, thus showing his love to his Lord (Thus did they arrive at)

9 the holy place Ap-Nuterui,<sup>4</sup> the seat of his enthronement from oldest time. His Majesty visited the edifice of the holy rams, finding the ram-temple still building as His Majesty had ordered. Excluding the foreign workmen His Majesty ordered the edifice, for eternal use, to be completed (speedily). His Majesty (besides) inspected the inmost dwelling chamber of the splendid RAM, which was also to be renewed. And he ordered one (of the superior Officers of his retinue to execute all the work in the best manner)

10 for the Holy RAM in Anep, where he is enthroned on his seat. His Holiness<sup>5</sup> then went through all the prescribed customs in the temple, desiring to show in every form honour to the holy Rams, corresponding (to the ceremonies as ordered) by the god THOTH. This being finished, His Holiness<sup>5</sup> went to his residence, and his heart was overjoyed on all that he had done for his father the royal the dignified the living Rams of Anep; may they grant him a long life and a joyous reign. When His Majesty (returned home, he wished

11 to unite) the first of his (consorts) NETEF-ANKH with the goddess BA-ABET. And he gave her the following title of honour "The amiable Princess, the beauteous, loveliest, fairest, the crowned one, who has received the double diadem, whose glory fills the palace, the friend of the holy

<sup>1</sup> Of the Mendesian nome.      <sup>2</sup> The Ram-quarter.      <sup>3</sup> The Ram.

<sup>4</sup> Undetermined site of the Mendesian nome.      <sup>5</sup> The king Ptolemy

RAM and (of the name of his Priestess) UTA-BA, sister of the King and wife of the King, who loveth him, the Princess of the country, ARSINOE. In the year 15, month Pachons (the 10th day was appointed

- 12 for the Queen's holy consecration and her introduction into) the temple after the divine Lady had received the holy anointing, during an interval of four days, she reappeared as a consecrated soul, and there were rejoicings for her in Anep,<sup>1</sup> when her festival was solemnized, to enliven her holy soul at the place of the living Rams, as was always customary to the Rams of all gods from ancient times unto this day. (Thereupon another ceremony was performed
- 13 in honour of the Queen, in the form granted) to all goddesses, who there received life a second time, scattering the fumes of incense over her and each first day of the ten-day week. His Majesty (further) commanded that her Ram-image should be placed in all temples. This was very pleasing to her Prophets, that she should be found like the deities on account of her benevolent thoughts for all mankind. And (she) was crowned (in the presence of the assembled crowd,
- 14 and rejoicing in her) were the women who were amongst them, and she received the name of "The Beloved of the Holy RAM, Goddess, The Beloved of her royal brother (PHILADELPHUS) ARSINOE." As for His Majesty, he chose out of his suite the fairest youths amongst the children of the Egyptian guards, (but chose) their Captains from the children (of the warrior caste) of the Mendesian nome.
- 15 Further the King showed his favour to the same nome after this manner (as regards namely) the navigation-toll of all Egypt, which they had to pay to the royal house : His Majesty ordered, that no ship-toll should be

<sup>1</sup> The city-quarter.

demanded on the vessels of the Mendesian meadow in its entire extent, since they (its dwellers) had spoken before His Majesty, that they had never paid the toll from the times (of the god to the accession

16 of His Majesty. Further) corresponding to what had been done by his father, the Divine King, in former times as regards the apportionment of bread of all the cities to be sent as tribute to the royal house, His Majesty ordered that no bread-tribute should be paid as regards the Ram-temple and its district, nor in its name, just as was done by THOTH (the model) of the Kings. And see, they had spoken (fuller to the King regarding the revenues of

17 the temple of MENDES, serving to pay for) the sacred offerings to extend the district of its sanctuary, and to complete all that was needed for its temple. If there was a deficiency in its products for a long time, sorrow prevailed amongst the people: if there was plenty of provision, joy prevailed amongst them. For the entire wealth of the soil rests on the inundation of the Nile that brings its products (therefore His Majesty ordered, that the inhabitants of the Mendes-

18 ian nome should not pay more than) 70,000 (pieces of money)<sup>1</sup> at the beginning of each year, to be their tax to the royal house for ever afterwards. Such a thing never happened in the time of any of the Kings who lived before him. The whole country rejoiced unto heaven, and burst into hymns of thanks at the royal name of His Majesty. And another proof (of his favourable care for the temple of the Mendesian

19 deity was exhibited by His Majesty in this deed. Namely) in the year 21,<sup>2</sup> it was announced to His Majesty, "The temple of thy father, of the Holy RAM, of the Lord of Mendes, is

<sup>1</sup> Drachms.

<sup>2</sup> B.C. 264.

completed in all its edifices. It is much fairer, than it ever was before, in compliance with the orders of Thy Majesty. The inscriptions were chiselled in thy name, in the name of thy father and in that of the Divine Lady PHILADELPHOS ARSINOE. (May it please Thy Majesty, to execute the solemnity of consecrating the sanctuary to the god.)”

- 20 In the year 10<sup>1</sup> of the month 4 of the 10th day occurred the festival in the temple till the 16th day. Then did heaven and earth rejoice. The holy royal RAM was led into his temple, to be enthroned in his place of honour. And all the other (deities) assembled in their chambers in their Ram-shapes, for the whole country had for each town its Ram-deity, and every vale had its ram-headed hawk shape . . . .<sup>2</sup> Thus was the command ordered by His
- 21 Majesty. And the rest of the festival was solemnized in the presence of the officials) of His Majesty. When the temple was thus most solemnly handed over to its divine possessor, and when they<sup>3</sup> had left for the royal residence, to rejoice the heart of His Majesty, and in their suite the Prophets, who carried flowers pleasing to His Majesty, then His Majesty presented to the temple much native gold, wheat, robes (and with all other good things, to dignify the god and his sanctuary.)
- 22 In year 10 and month 4 it was announced to His Majesty in these words: “Please to let the Living Holy RAM be brought from the field in the West of the city of Mendes. The place where it was found, is in the neighbourhood of the pylons, lying near the place . . .<sup>4</sup> that Thy Majesty may place it on its throne. Let the sacred scribes of the temple approach (from certain places of the country that they
- 23 may examine the holy animal. And there assembled)

<sup>1</sup> B.C. 275.<sup>2</sup> Lacuna,<sup>3</sup> The officials.<sup>4</sup> Unknown site.



five *Kem-sep*<sup>1</sup> from their cities. After the sacred scribes of the temple had inspected the animal, they acknowledged its symbolical meaning, after the rules of the divine prescriptions, and it received the following title: "The RAM, the Life of RA, the RAM, the Life of SHU, the RAM, the Life of SET, (the RAM, the Life of

24 OSIRIS." After this was done, His Majesty's officials came, to tell him that) "Given to him are his holy titles by Thy Majesty's scribes of the temple, his dwelling is entirely completed according to Thy Majesty's orders. May Thy Majesty order the Holy RAM to be placed on its throne." Then did His Majesty think like the god THOTH. He thought over by himself of a plan regarding the King of royal animals (and came to this decision. There should be placed next to the divine Ram-images a portrait of the  
25 Queen) ARSINOE, holding in her hand an ear of corn, and the holy animals should be known thereby, by the symbol of life on their necks for the Lords of the country. And His Majesty commanded, that these deities should be led in procession to the city of Mendes by the hand of the Prophets who had devoted themselves to them. And the Captains of the warriors Nefami<sup>2</sup> of His Majesty were to be in their suit (and complete all prescribed customs)  
26 just as His Majesty would do from the moment, when he would embrace the animal, as soon as it had taken its place on its father's throne. It was on the 16th of the month Mechir, when these deities entered the city Mendes: the consecrated Prophets, His Majesty's grandees, and the Captains of the Nefami<sup>2</sup> warriors were in their suite, and they fulfilled all the customs (prescribed in the sanctuary of

27 the Holy RAM. After this occurrence) happened on the 18th of the month Mechir, the fête of the transference

<sup>1</sup> Experts.

<sup>2</sup> Unknown kind of troops.

(of the edifice) took place in his temple and they remained united there with him for four days. And the city of Mendes solemnized her new birth and Anep was in festive adornment. Its inhabitants were jubilant, and all hearts were overflowing with song, the Mendes-mead was full of ecstasy, and jubilant were (all its inhabitants, they

28 crying out :) "The city Mendes is born again, may the Holy RAM of all Gods recompence what His Majesty has done, by prolonging his years as King for a long period. May the Divine HORUS improve alway the kingdom which is placed under his name, may his son take the throne to all eternity, may destruction never find an entrance thither, since (the King has on the God) believed."



## THE LITANY OF RA.

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 TRANSLATED BY

 EDOUARD NAVILLE.
 

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THE following Litany of Ra is the translation of a long text which is to be found at the entrance of several of the largest tombs of the kings, in the valley called *Biban el Motuk* at Thebes. It is a kind of introduction to the long pictures which adorn the walls of the royal sepulchres, and which generally represent the course of the sun at the different hours of night.

Although very nearly connected with the *Book of the Dead*, this text has not yet been found complete in any funereal papyrus; the second section of the fourth chapter only, is contained in a papyrus of the British Museum.

The importance of this text consists in this, that it gives us an idea of the esoteric doctrine of the Egyptian priests, which was clearly pantheistic, and which certainly differed from the polytheistic worship of the common people.

The present translation has been made from my book *La Litanie du Soleil* (Leipzig, 1875, avec un vol. de XLIX planches), where this text has been first translated in French, with a commentary. Among the different tombs where this inscription was collected, that of Seti I, commonly called Belzoni's tomb, has been chosen as the standard text.



## THE LITANY OF RA.

## CHAPTER I.

*Title.* The beginning of the book of the worship of RA in the Ament,<sup>1</sup> of the worship of TEMT<sup>2</sup> in the Ament. When any one reads this book, the porcelain figures are placed upon the ground, at the hour of the setting of the Sun, that is of the triumph of RA over his enemies in the Ament. Whoso is intelligent upon the earth, he is intelligent also after his death.

- 1 Homage to thee, RA ! Supreme power, the master of the hidden spheres who causes the principles to arise, who dwells in darkness, who is born as<sup>3</sup> the all surrounding universe.
- 2 Homage to thee, RA ! Supreme power, the beetle that folds his wings, that rests in the empyrean, that is born as his own son.
- 3 Homage to thee, RA ! Supreme power, TONEN<sup>4</sup> who produces his members,<sup>5</sup> who fashions what is in him, who is born within his sphere.
- 4 Homage to thee, RA ! Supreme power, he who discloses the earth and lights the Ament, he whose principle has (become) his manifestation, and who is born under the form of the god with the large disk.
- 5 Homage to thee, RA ! Supreme power, the soul that

<sup>1</sup> The heavenly region.

<sup>2</sup> The universal being.

<sup>3</sup> Under the form of.

<sup>4</sup> The earth.

<sup>5</sup> Gods.

- speaks, that rests upon her high place, that creates the hidden intellects which are developed in her.
- 6 Homage to thee, RA ! Supreme power, the only one, the courageous one, who fashions his body, he who calls his gods (to life), when he arrives in his hidden sphere.
  - 7 Homage to thee, RA ! Supreme power, he who addresses his eye, and who speaks to his head,<sup>1</sup> he who imparts the breath of life to the souls (that are) in their place ; they receive it and develop.
  - 8 Homage to thee, RA ! Supreme power, the spirit that walks, that destroys its enemies, that sends pain to the rebels.
  - 9 Homage to thee, RA ! Supreme power, he who shines when he is in his sphere, who sends his darkness into his sphere, and who hides what it contains.
  - 10 Homage to thee, RA ! Supreme power, he who lights the bodies which are on the horizon, he who enters his sphere.
  - 11 Homage to thee, RA ! Supreme power, he who descends into the spheres of Ament, his form is that of TUM.
  - 12 Homage to thee, RA ! Supreme power, he who descends into the mysteries of ANUBIS, his form is that of CHEPRA (ATMU).
  - 13 Homage to thee, RA ! Supreme power, he whose body is so large that it hides his shape, his form is that of SHU.
  - 14 Homage to thee, RA ! Supreme power, he who leads RA into his members, his form is that of TEFNUT.
  - 15 Homage to thee, RA ! Supreme power, he who sends forth the plants in their season, his form is that of SEB.
  - 16 Homage to thee, RA ! Supreme power, the great one who rules what is in him, his form is that of NUT.
  - 17 Homage to thee, RA ! Supreme power, he who goes

<sup>1</sup> Who speaks to himself.

always towards him who precedes him, his form is that of Isis.

18 Homage to thee, RA ! Supreme power, he whose head shines more than he who is before him, his form is that of NEPHTHYS.

19 Homage to thee, RA ! Supreme power, the urn<sup>1</sup> of the creatures, the only one, that unites the generative substances, its form is that of HORUS.

20 Homage to thee, RA ! Supreme power, the brilliant one who shines in the waters of the inundation, his form is that of NUN.

21 Homage to thee, RA ! Supreme power, he who creates the water which comes from within him, his form is that of REMI.<sup>2</sup>

22 Homage to thee, RA ! Supreme power, the two vipers that bear their two feathers, their form is that of the impure one.

23 Homage to thee, RA ! Supreme power, he who enters and comes forth continually from his highly mysterious cavern, his form is that of AT.<sup>3</sup>

24 Homage to thee, RA ! Supreme power, the spirit that causes his disappearance, his form is that of NETERT.<sup>4</sup>

25 Homage to thee, RA ! Supreme power, the spirit that sets up (those whom he has created), that creates<sup>5</sup> his descendants, his form is that of NTUTI.<sup>6</sup>

26 Homage to thee, RA ! Supreme power, he who raised his head and who lifts his forehead, the ram, the greatest of the creatures.

27 Homage to thee, RA ! Supreme power, the light that is in the infernal regions, its form is that of Ament.

<sup>1</sup> Crater.

<sup>2</sup> The weeper.

<sup>3</sup> A fish, most likely the *phagros*, the appearance of which was connected with the inundation.

<sup>4</sup> The divine eye.

<sup>5</sup> Vivifies.

<sup>6</sup> The meaning of this name is doubtful.

- 28 Homage to thee, RA ! Supreme power, the penetrating spirit who is in the Ament, his form is that of KERTI.<sup>1</sup>
- 29 Homage to thee, RA ! Supreme power, the timid one who sheds tears, his form is that of the afflicted.
- 30 Homage to thee, RA ! Supreme power, he who raises his hand and who glorifies his eye,<sup>2</sup> his form is that of the god with the hidden body.
- 31 Homage to thee, RA ! Supreme power, the spirit who is raised upon the two mysterious horizons, his form is that of CHENTAMENT.<sup>3</sup>
- 32 Homage to thee, RA ! Supreme power, the god with the numerous shapes in the sacred dwelling, his form is that of the beetle.
- 33 Homage to thee, RA ! Supreme power, he who puts his enemies into their prison, his form is that of the lion.
- 34 Homage to thee, RA ! Supreme power, the ray of light in his sarcophagus, its form is that of the progenitor.
- 35 Homage to thee, RA ! Supreme power, the covering of the body, which developes the lungs, its form is that of TEB-ATI.<sup>4</sup>
- 36 Homage to thee, RA ! Supreme power, he who calls the bodies into the empyrean, and they develop, who destroys their venom, his form is that of the transformer.
- 37 Homage to thee, RA ! Supreme power, the being with the mysterious face, who makes the divine eye move, his form is that of SHAL.
- 38 Homage to thee, RA ! Supreme power, the supremely great one who embraces the empyrean, his form is that of the spirit who embraces (space).
- 39 Homage to thee, RA ! Supreme power, he who hides his

<sup>1</sup> The god of the spheres.

<sup>2</sup> Glorifies himself.

<sup>3</sup> A title of Osiris, literally "He who resides in the West."

<sup>4</sup> The covering of Ati, the air(?).



body within himself, his form is that of the god with the hidden body.

40 Homage to thee, RA ! Supreme power, he who is more courageous than those who surround him, who sends fire into the place of destruction, his form is that of the burning one.

41 Homage to thee, RA ! Supreme power, he who sends destruction, and who causes the development of his body, in the empyrean, his form is that of the inhabitant of the empyrean.

42 Homage to thee, RA ! Supreme power, the wonderful one who dwells in his eye,<sup>1</sup> who lights the sarcophagus, his form is that of SHEPL.<sup>2</sup>

43 Homage to thee, RA ! Supreme power, he who unites the substances, who founds<sup>3</sup> AMTO, his form is that of one who joins substances.

44 Homage to thee, RA ! Supreme power, he who invents<sup>4</sup> secret things, and who begets bodies, his form is that of the invisible (progenitor).

45 Homage to thee, RA ! Supreme power, he who furnishes the inhabitants of the empyrean with funeral things, when he enters the hidden spheres, his form is that of APERTO.<sup>5</sup>

46 Homage to thee, RA ! Supreme power, his members rejoice when they see his body, the blessed spirit who enters into him, his form is that of the joyful one.

47 Homage to thee, RA ! Supreme power, the adult who dilates his eyeball, and who fills his eye,<sup>6</sup> his form is that of the adult.

48 Homage to thee, RA ! Supreme power, he who makes the roads in the empyrean, and who opens pathways in the sarcophagus, his form is that of the god who makes the roads.

<sup>1</sup> Solar disk.

<sup>2</sup> The splendid one.

<sup>3</sup> Gives a body to.

<sup>4</sup> Creates.

<sup>5</sup> Perhaps Anubis.

<sup>6</sup> Solar disk.

- 49 Homage to thee, RA ! Supreme power, the moving spirit who makes his legs stir, his form is that of the moving one.
- 50 Homage to thee, RA ! Supreme power, he who sends forth the stars and who makes the night light, in the sphere of the hidden essences, his form is that of the shining one.
- 51 Homage to thee, RA ! Supreme power, he who makes the spheres and who creates bodies ; from thy person emanating from itself alone, thou hast sent forth, RA, those who are and those who are not, the dead, the gods, the intellects ; his form is that of creator of bodies.
- 52 Homage to thee, RA ! Supreme power, the mysterious, the hidden one, he whom the spirits follow as he conducts them, he gives the step to those surrounding him, his form is that of AMENI.
- 53 Homage to thee, RA ! Supreme power, the horn, the pillar of the Ament, the lock of hair that shines in . . . . .<sup>1</sup> its form is that of the horn.
- 54 Homage to thee, RA ! Supreme power, the eternal essence who penetrates the empyrean, who praises the spirits in their spheres, his form is that of the eternal essence.
- 55 Homage to thee, RA ! Supreme power, when he arrives in the good Ament, the spirits of the empyrean rejoice at sight of him, his form is that of the old man.
- 56 Homage to thee, RA ! Supreme power, the great lion that creates the gods, that weighs words, the chief of the powers inhabiting the holy sphere, his form is that of the great lion.
- 57 Homage to thee, RA ! Supreme power, when he speaks to his eye and when he addresses his eyeball, the bodies shed tears ; his form is that of the being who speaks to his eye.<sup>2</sup>

<sup>1</sup> Lacuna.<sup>2</sup> Who speaks to himself.

- 58 Homage to thee, RA ! Supreme power, he who raises his soul, and who hides his body, he shines and he sees his mysteries, his form is that of HERBA.<sup>1</sup>
- 59 Homage to thee, RA ! Supreme power, the high spirit who hunts his enemies, who sends fire upon the rebels, his form is that of KABA.<sup>2</sup>
- 60 Homage to thee, RA ! Supreme power, the substance which hides the intestines and which possesses the mind and the limbs, its form is that of AUAI.<sup>3</sup>
- 61 Homage to thee, RA ! Supreme power, the great eldest one who dwells in the empyrean, CHEPRI who becomes two children, his form is that of the two children.
- 62 Homage to thee, RA ! Supreme power, the great walker who goes over the same course, the spirit who anoints the body, SENEKHER, his form is that of SENEKHER.<sup>4</sup>
- 63 Homage to thee, RA ! Supreme power, he who creates his body and who detaches his members by the sacred flame of AMTO, his form is that of the flame of AMTO.<sup>5</sup>
- 64 Homage to thee, RA ! Supreme power, the master of the hooks (who struggles) against his enemies, the only one, the master of the monkeys, his form is that of ANTETI.<sup>6</sup>
- 65 Homage to thee, RA ! Supreme power, he who sends the flames into his furnaces, he who cuts off the head of those who are in the infernal regions, his form is that of the god of the furnace.
- 66 Homage to thee, RA ! Supreme power, the parent who destroys his children, the only one who names<sup>7</sup> the earth by his intelligence, his form is that of TONEN.
- 67 Homage to thee, RA ! Supreme power, he who sets up

<sup>1</sup> "He who raises his soul."<sup>2</sup> "The high spirit."<sup>3</sup> Flesh, or substance.<sup>4</sup> Literally, "the shining face."<sup>5</sup> "He who is on the ground."<sup>6</sup> Doubtful meaning.<sup>7</sup> Creates, fashions.

- the *urshi*<sup>1</sup> themselves upon their foundations, no one sees their mysteries, his form is that of the *urshi*.
- 68 Homage to thee, RA ! Supreme power, the vessel of heaven, the door of the empyrean, he who makes the mummy come forth, his form is that of BESI.
- 69 Homage to thee, RA ! Supreme power, the monkey . . . . .<sup>2</sup> the being in his nature, his form is that of the monkey of the empyrean.
- 70 Homage to thee, RA ! Supreme power, he who opens the earth and who shews the interior of it, the speaking spirit who names his members, his form is that of SMATO.<sup>3</sup>
- 71 Homage to thee, RA ! Supreme power, he who is armed with teeth, who consumes his enemies, the flame that lights the wick, his form is that of NEHI.<sup>4</sup>
- 72 Homage to thee, RA ! Supreme power, the walker, the moving luminary, who makes darkness come after his light, his form is that of the walker.
- 73 Homage to thee, RA ! Supreme power, the master of souls who is in his obelisk, the chief of the confined gods, his form is that of the master of souls.
- 74 Homage to thee, RA ! Supreme power, the double luminary, the double obelisk, the great god who raises his two eyes, his form is that of the double luminary.
- 75 Homage to thee, RA ! Supreme power, the master of the light, who reveals hidden things, the spirit who speaks to the gods in their spheres, his form is that of the master of the light.
- 76 Homage to thee, RA ! Supreme power, O RA of the sphere, O RA who speakest to the spheres, O RA who art in thy sphere, homage to thee RA KESCHI, four times They sing praises to the spirit KESCHI,<sup>5</sup> the spheres honour

<sup>1</sup> The *genii* of the watches of the night.<sup>2</sup> Lacuna.<sup>3</sup> He who opens the earth.<sup>4</sup> He who is armed with teeth.<sup>5</sup> Doubtful meaning.

his spirit, they glorify thy body which is in thee, saying, Homage to thee, great KESCHI ! four times. They sing praises in thy honour, spirit KESCHI in thy 75 forms which are in thy 75 spheres. The royal OSIRIS knows them by their names, he knows what is in their bodies, all their hidden essences. The royal OSIRIS speaks to them in their forms, they open to the royal OSIRIS, they display the hidden doors to his spirit which is like thy spirit, thou createst them, thou createst the royal OSIRIS ; the development of his body is like thine because the royal OSIRIS is one of thy companions, who are in their spheres, and who speak in their caverns, those who are blessed through thy creation and who transform themselves when thou commandest it. The royal OSIRIS is like one of those who speak in their hidden spheres. Ha ! he has arrived, he advances in the train of the spirit of RA. Ha ! he has completed the journey from Chepri.<sup>1</sup> Hail ! he has arrived. The royal OSIRIS knows all that concerns the hidden beings. Hail ! he has arrived in the midst of you ; homage to his spirit KESCHI ! four times.

77 Oh ! RA of the Ament, who hast created the earth, who lightest the gods of the empyrean, RA who art in thy disk, guide him on the road to the Ament, that he may reach the hidden spirits ; guide him on the road which belongs to him, guide him on the Western road ; that he may traverse the sphere of Ament, guide him on the road to the Ament, that the king may worship those who are in the hidden dwelling, guide him on the road to the Ament, make him descend to the sphere of NUN. Hail, RA ! the royal OSIRIS is NUN. Hail, RA ! the royal OSIRIS is thyself and reciprocally. Hail, RA ! thy spirit is that of OSIRIS, thy course is his in the empyrean. Hail, RA ! he dwells in the empyrean, he traverses the

<sup>1</sup> Ra under the form of a scarab.

good Ament. Such as thou art, such is the royal OSIRIS. Thy intellect, RA, is his. OSIRIS worships the hidden gods, he praises their spirits, these latter say to one another that thy course (RA!) is that of OSIRIS, that thy way is his, great god who dwellest in the empyrean. Hail! god of the disk with the brilliant rays, praise be to the spirit KESCHI! four times.

78 Hail to thee, universal covering, who createst thy soul and who makest thy body grow; the King traverses the most secret sphere, he explores the mysteries contained in it. The King speaks to thee like RA, he praises thee with his intelligence, the King is like the god; and reciprocally. He moves by himself, he moves by himself. The all surrounding universe says: Ah, guide him into the interior of my sphere; four times.

79 This chapter is said to the most mysterious god, these words are written like those upon the two sides of the door of the empyrean . . . .<sup>1</sup> this book is read every day, when he has retired in life, according to custom, perfectly.

<sup>1</sup> Lacuna.



## CHAPTER II.

- 1 Worship of the Spheric Gods, when RA sets in life. Hail, gods of the spheres, gods who are in the Ament, perfect gods . . . . .<sup>1</sup> the enemies of RA, you make the universal covering<sup>2</sup> grow . . . . .<sup>1</sup> you worship the god who is in his disk . . . . .<sup>1</sup> thou commandest thy enemies, great god who art upon the horizon; four times. Thou commandest thy enemies, OSIRIS TEMT; four times.
- 2 The royal OSIRIS commands his enemies in heaven and upon earth, by authority of all the gods and all the goddesses, by authority of OSIRIS CHENTAMENT, because the royal OSIRIS is RA himself, the great inhabitant of the heavens, he speaks in the presence of Ament. The King governs by favour of the great powers. The royal OSIRIS is pure, what is in him is pure, the royal OSIRIS governs the two worlds, the royal OSIRIS commands his enemies; four times.
- 3 He is powerful, RA in the empyrean, he is powerful, RA in the empyrean. He traverses the empyrean with joy, for he has struck APAP;<sup>3</sup> there is joy for thee, god of the horizon, OSIRIS, King of the Ament, there is joy for thy triumphant spirit, for thou destroyest his enemies; thou art delighted, TESHERTI, red spirit who openest the Ament. Thou givest thy hand to OSIRIS, thou art received in the good Ament, and the gods rejoice over thee. OSIRIS gives thee his hand, thou art received by CHENTAMENT. He is brilliant, the spirit of RA in the empyrean, he is brilliant the body of TEB TEMT. RA commands in the empyrean, because he has struck APAP. TEB TEMT

<sup>1</sup> Lacunæ.<sup>2</sup> Teb Temt.<sup>3</sup> Apophis, the great serpent of evil.



commands ; he worships the spirit of the two horizons ; the spirit of the two horizons worships him.

- 4 The royal OSIRIS receives dominion over his enemies from the great powers of the mysterious avenger, he who reveals the mysterious empyrean, who dissipates the darkness, who chases away the rain, he who hurries, and who makes the blessed servants of RA come forth. He<sup>1</sup> sees the body of the god when he assumes forms with a mysterious name, when he sheds his rays in obscurity, and when he hides the uncovered bodies ; when he traverses the mysterious spheres and when he gives eyes to their gods ; they themselves see him, and their spirits are blessed.
- 5 Hail, RA ! give eyes to the royal OSIRIS, give him divine eyeballs, and may they guide the royal OSIRIS. Hail, RA ! give a heart to the royal OSIRIS ; he traverses the earth, he traverses the world like RA.
- 6 Thou takest care that what thou commandest to exist, exists ; thou rulest the royal OSIRIS like CHUTI<sup>2</sup> and the King honours thy spirit, he glorifies thee.
- 7 Thou commandest OSIRIS to be like KHUTI, the brilliant triangle which appears in the shining place.
- 8 Thou commandest OSIRIS to be like the mysterious spirit which comes forth from the mysterious place.
- 9 Thou commandest OSIRIS to be like the blessed spirit which comes forth from the blessed place.
- 10 Thou commandest OSIRIS to be like the destructive spirit which comes forth from the place of destruction.
- 11 Thou commandest OSIRIS to be like the revealing spirit which comes forth from the opening.
- 12 Thou commandest OSIRIS to be like the elevated spirit which comes forth from the high place.

<sup>1</sup> The royal Osiris.

<sup>2</sup> The god of the two horizons.



- 13 Thou commandest OSIRIS to be like the hidden spirit which comes forth from the Ament.
- 14 Deliver him from the crocodiles which frighten the spirits, like geese; let them not do their work upon the royal OSIRIS, in the presence of the gods armed with swords; may OSIRIS never fall into their furnaces, may their nets never entangle him; his spirit flies away and soars into the heavens, his spirit returns and enters into the empyrean, because the royal OSIRIS knows the mysteries which are in the empyrean, the secret forms of OSIRIS, that none of his servants know, in the secret of his hidden dwelling. Hail! the royal OSIRIS knows thy form, great and mysterious god.
- 15 Deliver the royal OSIRIS from the agile demons furnished with legs, from the cruel gods who pluck out hearts and who throw them into their furnaces. May they never do their work upon the royal OSIRIS, may they never put him in their furnaces, because OSIRIS is RA; and reciprocally. His soul is that which is in the disk. His body is in the middle of the hidden gods; they make OSIRIS rule, OSIRIS makes them rule; he commands, and he rests as you rest in the Ament.
- 16 The soul of RA shines in his shape, his body rests amid the invocations which are addressed to him; he enters into the interior of his white disk, he lights the empyrean with his rays, he creates it, he makes the souls remain in their bodies, they praise him from the height of their pedestal. He receives the acclamations of all the gods who open the doors, the hidden essences who prepare the way for RA's soul, and who allow the King of souls access to the fields. He traverses his disk himself; he calls (to life) the body of KAT;<sup>1</sup> he places the gods of the stars upon their legs; these latter make the god AN<sup>2</sup>

<sup>1</sup> Unknown constellation.<sup>2</sup> The moon.

come at their hours ; the two sisters join themselves to him, they decorate his head, as a spirit worthy of adornment.

- 17 Oh, RA, place the royal OSIRIS in thy train ; he is the divine key which opens his haunts, he knows admirable means of obtaining the great victory over his enemies ; OSIRIS is powerful through thy two eyes ; walking god, the course of OSIRIS is thy course. RA, the journeys of OSIRIS are thy journeys, OSIRIS makes thee rule over thy enemies, thou makest OSIRIS rule over his enemies, by means of the great splendour which is the splendour of RA in the empyrean, they cry to him : Bull of the country of the dead, thou art RA, thy body rests in peace, thou art blessed in thy mysteries.



## CHAPTER III.

- 1 Oh, RA, come to the King! truly. Highly glorious  
TEB TEMT.
- 2 Oh, RA, come to the King! truly. Thou makest thy  
soul young again and thou givest birth to thy body.
- 3 Oh, RA, come to the King! truly. Lead him into the  
holy dwelling.
- 4 Oh, RA, come to the King! truly. Guide him on the  
good ways.
- 5 Oh, RA, come to the King! truly. Guide him on the  
roads of NUN.
- 6 Oh, RA, come to the King! truly. Guide him on the  
roads of NUT.
- 7 Oh, RA, come to the King! truly. He restores the  
body of OSIRIS.
- 8 Oh, RA, come to the King! truly. He places the  
corpse upon its foundation, in its place that no one  
knows.
- 9 Oh, RA, come to the King! truly. He calls his body  
OSIRIS.
- 10 Oh, RA, come to the King! truly. He sees him who is  
in the sarcophagus.
- 11 Oh, RA, come to the King! truly. The rays of ATEN<sup>1</sup>  
are upon his person.
- 12 Oh, RA, come to the King! truly. He has taken the  
good ways.
- 13 Oh, RA, come to the King! truly. He worships thy  
soul upon the horizon.
- 14 Oh, RA, come to the King! truly. Thou speakest to  
him as to the god who is upon the ground.
- 15 Oh, RA, come to the King! truly. He is one of thy  
Nine Gods.

<sup>1</sup> The solar disk.

## CHAPTER IV.

## SECTION I.

- 1 Thou art what he is, RA, thou givest birth to the royal OSIRIS, thou makest him exist like thyself, god of the two horizons ; the birth of OSIRIS is the birth of RA in the Ament, and reciprocally ; the birth of OSIRIS in the heavens is the birth of the soul of RA in the heavens, and reciprocally ; the life of OSIRIS is the life of RA, and reciprocally ; the development of his body is the development of RA's body. RA conceived, TUM gave birth to OSIRIS ; it is the young CHEPRA ; NUT brings OSIRIS into the world, she nourishes OSIRIS like RA's soul which issued from her.
- 2 Oh, RA who art in the Ament . . . .<sup>1</sup> who art in the empyrean, deliver OSIRIS from thy conductors who separate souls from their bodies, the agile beings who move quickly in thy places of torment. May they never seize OSIRIS, may they never take him, may they never quicken their steps towards him, may they never put him in their places of torture, may they never cast their toils round him, may they never place him upon their altars, may he never tremble in the land of the condemned, may he never be lost in the Ament. He walks as the god of the horizon walks, he takes RA's steps, he worships the god who is on the earth, he honours the mysterious bodies . . . .<sup>2</sup> they say to OSIRIS : HU and SA ; they call him this, because he is like the spirit of HU and SA<sup>2</sup> in his creations ; he makes the sacred tree grow he is not ignorant of it. There are cries of joy in the mysterious region, for RA sets under the form of OSIRIS, and re-

<sup>1</sup> Lacunæ.<sup>2</sup> Hu, the creative life ; Sa, the intelligence.

ciprocally. Rejoice, you the dead, render praises to RA, and RA renders praises to you. RA comes forth from the cow MEHUR,<sup>1</sup> he sets in NETUR;<sup>2</sup> OSIRIS comes forth from MEHUR like the sun, he sets in NETUR like TEMT. The name of the King is the name of RA, AMMEHUR,<sup>3</sup> the setting of OSIRIS, it is his setting, AMNETUR.<sup>4</sup>

3 The gods of the empyrean bless him, the hidden gods rejoice over him; they say to him: thy person is the god of the country of the dead, thy form is TEB TEMT. The hidden gods speak to the royal OSIRIS, they rejoice on seeing him; (they say to him:) Hail, blessed and perfect one, who comest forth from TONEN, the god who destroys the forms; it is great, thy essence, spirit, shadow that no one destroys, that lives where you live. He knows the essences of the primitive beings, he knows the mysterious flames of the empyrean, for he attains to holy and mysterious things.

4 The two gods speak to the royal OSIRIS, they rejoice on seeing him, this blessed, perfect spirit; (they say to him:) This is one of us. The gods speak to the royal OSIRIS, they rejoice when they see him, him, the splendour of RA, the splendour of the two goddesses that appears in HESET,<sup>5</sup> the supplicant HESET addresses the guardians who watch over the doors, who devour souls and who swallow the shades of the dead; when they approach them, they are led by them to the place of destruction: Oh, guardians who watch over your doors, who swallow souls and devour the shades of the dead; when they approach you, you lead them to the place of destruction; Oh! allow this blessed this most holy spirit, to be in the

<sup>1</sup> The water of the East.

<sup>2</sup> The water of the West.

<sup>3</sup> He who comes forth from Mehur.

<sup>4</sup> He who is in Netur.

<sup>5</sup> One of the halls of the empyrean, which is here personified as a goddess.

dwelling of the Akher;<sup>1</sup> it is a spirit like RA glorious like OSIRIS. This is what HESET the supplicant says before the royal OSIRIS.

5 Oh, HESET, make him come, oh HESET, guide the royal OSIRIS, oh HESET open to him the empyrean, give him the lot of the god of the empyrean; he puts the veil *nems*<sup>2</sup> upon his head at the bottom of the dwelling of the Ament. Hail to thee, he has reached thee; HESET, guide him on the good way, he speaks to thee, he glorifies thee by his invocations, and thou rejoicest on seeing his spirit; HESET, the supplicant, open the doors which are in the empyrean, open his spheres to him, for the club is in the hand of OSIRIS, and he grasps his lance; his club strikes the enemies, and his lance destroys the rebels; his dwelling is that of the god of the two horizons; his throne is RA's throne; for he is the HORUS of the two horizons.<sup>3</sup> He is beautiful, this spirit, he is perfect, he is powerful in both his hands.

6 The two great gods speak to the royal OSIRIS; they rejoice on his account; they celebrate his victorious strength, they give him their protection, they send him their spirit of life; (they say to him :) He is brilliant like the spirit of the horizon that is the dwelling of RA in the heavens;<sup>4</sup> they communicate their words to him, they give him the power by their authority. He opens the door of heaven and earth like his father RA; a spirit shining in the place where they burn the offerings, in the arms of OSIRIS. The royal OSIRIS rests in the mysterious dwelling, he shines like the god of the luminary, the dwelling of RA of the horizon.<sup>4</sup> The royal OSIRIS is RA; and reciprocally; he is the spirit of OSIRIS; he rests (in him).

<sup>1</sup> The lower region.

<sup>2</sup> The striped headdress generally worn on the statues of the kings.

<sup>3</sup> The planet Mars.

<sup>4</sup> Thoth.

- 7 He reaches the gods of the pyramid ; these latter praise him on seeing the happy arrival of OSIRIS ; they address him as RA of the horizon ; praise be to RA ! cheers for the spirit of the horizon, praises to the spirit of RA ! Praise his spirit that inhabits the empyrean, invoke him who is in his disk, bear him to him who created you, carry him unto the pyramid, since you are the gods who accompany RA OSIRIS. Here is OSIRIS, carry him into the hidden sanctuary of OSIRIS, the lord of years<sup>1</sup> who is under the care of the two Rehti. Carry him into the hidden dwelling where OSIRIS resides, carry him into the funeral monument which is in the Ament, the mysterious sanctuary of the god who is at rest ; bear him, open your arms to him, stretch out your hands to him, take off your veils before him, for he is the great essence whom the dead spirits do not know ; it is RA, the god of the two horizons, and OSIRIS, the King of the Ament, who send him.
- 8 The royal OSIRIS is one of you, for his diadem is a vulture ; his face is a sparrow-hawk, his head is RA ; his eyes are the REHTI, the two sisters ; his nose is HORUS of the empyrean ; his mouth is the King of the Ament ; his lungs are NUN ; his two hands are the god SECHENI ;<sup>2</sup> his fingers are the gods who seize him ; his body is CHEPRA ; his heart is HORUS, the creator ; his chest is the goddess of life ; his spleen is the god FENTI ;<sup>3</sup> his lungs are the goddess HETI ; his stomach is APU ; his intestines, the god with the mysterious names ;<sup>4</sup> his back is the corpse-god ; his elbows are MAKATI ; the nape of his neck, HORUS THOTH ; his lips MEHUR ; his phallus is TONEN ;<sup>5</sup> . . . <sup>6</sup> the goddess of Cher ; . . . <sup>6</sup> the two

<sup>1</sup> The eternal being.<sup>2</sup> He who embraces.<sup>3</sup> The god of the nose. Each part of the body of the deceased becomes a god. The same is found in the funereal texts, and especially in the *Book of the Dead*, ch. xlii.<sup>4</sup> Osiris.<sup>5</sup> The Osiris is a hermaphrodite being.<sup>6</sup> Lacunæ.

hidden gods ; his sitting posture the two goddesses ; his legs, he who traverses the hidden places ; his shin-bones are uræus. His members are gods, he is throughout a god, no one of his members is without a god, the gods are of his substance. The royal OSIRIS is an intelligent essence, his members guide him, his flesh opens the way to him, those who are born of him create him, they rest when they have given birth to him. The royal OSIRIS is he who gives them birth, it is he who begets them, it is he who makes them exist ; his birth is that of RA in the Ament, RA gives birth to the royal OSIRIS, he causes his own birth.

## SECTION II.

- 1 Oh, RA, open to his spirit, for the royal OSIRIS knows what there is in the empyrean, he is the great mummy, OSIRIS, the King of the Ament ; he is OSIRIS, he is perfect like OSIRIS, he is blessed like OSIRIS, his club is that of OSIRIS, his sword is that of CHENTAMENT, his sceptre is that of SAHOU, he is the great one, the King of the blessed, for he is the original one, he who knows the mysteries, the greatest of the holy ones in the empyrean. He is happy, the spirit KESCHI who makes his own law in the Ament, he speaks to what is born of him,<sup>1</sup> OSIRIS CHENTAMENT.
- 2 Hail to thee, inhabitant of the empyrean, praised be what is in thee ; hail to thee, inhabitant of the empyrean, the weeping gods cut their hair in honour of thee, they clap their hands, they revere thee, they weep before thee, thy spirit rejoices in their fear, thy body is blessed.
- 3 Hail to thee, inhabitant of the empyrean, god seated upon his throne, who holdest the sceptre *hik*,<sup>2</sup> King of the

<sup>1</sup> His own form.

<sup>2</sup> The sceptre which has the form of a hook, and commonly held in the hand of Osiris.



empyrean, Prince of the Aker, great Prince crowned with the *urer*,<sup>1</sup> great god who hides his dwelling, Lord of wisdom, Chief of the powers.

4 Hail to the inhabitant of the empyrean, thy son HORUS rests in thee, thou communicatest thy orders to him, thou permittest him to shine like AN of the empyrean, the great star who creates his names,<sup>2</sup> who knows the empyrean and who traverses the interior of it, he, the son of RA, proceeding from TUM. The royal OSIRIS is thy son, thou communicatest thy orders to him, thou permittest him to shine like AN of the heavens, the great star who creates his names,<sup>2</sup> who knows the empyrean and who traverses the interior of it, he the son of RA, proceeding from TUM. He rests in the empyrean, he rejoices in the dusk, he enters in there and comes forth, the arms of TONEN receive him, the blessed lift him, they stretch out their hands towards him, the . . .<sup>3</sup> guide him. Praise him ye blessed, exalt the royal OSIRIS, ye blessed ! Rejoice over him, as over RA, extol him like OSIRIS, he has placed your offerings before you, he accords you the favour of receiving your portion as his father RA commanded. He is his darling, he is his descendant upon the earth, and the blessed show him the way. Let him arrive in the empyrean, and let him penetrate into the good Ament. The royal OSIRIS fixes the crown upon the head of OSIRIS, he offers his casket to SEB, he presents SAH with the sceptre, he gives the royal diadem to him whose name is AMMON.

5 Look at him, ye blessed, let him receive a perfect intelligence, let him shine like the god of mysteries, deliver him from the gods of the pillory who fasten to

<sup>1</sup> The white and red crown, which is the emblem of dominion over both Upper and Lower Egypt.

<sup>2</sup> His existences.

<sup>3</sup> Tonen.

their posts. May they never bind OSIRIS to their posts, may they never put him in the place of destruction, for he is the descendant of OSIRIS who permits him to receive the diadem in the empyrean.

6 He is sublime, the spirit of RA in the Ament, his body is blessed there, the spirits rejoice when they develop their forms in the zones of the empyrean, before the soul of RA, the inhabitant of the empyrean, and TEB TEMT who rests in his covering. Hail, yes, hail ! Hail spirit of RA, hail, spirit of the royal OSIRIS like TEMT ! Hail, royal OSIRIS who art RA, and reciprocally ! Oh TEMT who art RA, and reciprocally, hail !

7 The royal OSIRIS is one of you. He gives birth to you, he gives you your names, he makes you perfect ; ha ! he sends his body into you ; ha ! he is your creator. Look at him, he shines like him who proceeds from you ; he honours his father, perfect, blessed, blessing his mother ; look at him, make his essence sublime and make him like him who destroys his forms ;<sup>1</sup> show the way to his spirit, set him upon your pedestals, make him rest in his members, show him his dwelling in the midst of the earth, open your doors to him, unfasten the bolt.

8 Oh RA, oh TEB-TEMT, guide the royal OSIRIS following the direction of the spirits, following the course of the gods. The royal OSIRIS is in his gateway (in presence of the) navigating gods ; the royal OSIRIS is the only one, the guardian of his doors, he who puts the gods in their place. He is upon his pedestal in the empyrean, he is the possessor in the midst of the possessors, he is at the extremities of the empyrean, he is blessed in the infernal regions. He rests in the Ament amongst the spirits who are in the members of the Ament. The royal OSIRIS is RA's darling, he is the mysterious phoenix, he enters in

<sup>1</sup> Tonen.

peace into the empyrean, he leaves NUT in peace ; the royal OSIRIS has his throne in heaven, he traverses the horizons in RA's train, he is at peace in the heavens, in RA's fields, his share is upon the horizon in the fields of AALU ; he traverses the earth like RA, he is wise like THOTH, he walks at will, he hastens in his course, like SAHU with the mysterious names, who becomes two divinities. The royal OSIRIS becomes two divinities. What RA produces, the royal OSIRIS produces ; he gives a spiritual existence to what he loves ; he does not give it to what he hates. The royal OSIRIS is the Chief of the gods who make offerings to the spirits, he is powerful in his course, he is the courageous being who strikes his enemies.

9 Oh ye gods, oh ye blessed who precede RA and who escort his spirit, do to the royal OSIRIS as to RA, tow him with you in the same way that you conduct RA and the two navigating gods in the heavens ; the royal OSIRIS is RA himself, and reciprocally ; he is the Chief of his worshippers who gives life to the forms.

### SECTION III.

1 Oh, Ament, oh Ament, oh good, oh good, oh strong, oh strong, oh powerful, oh powerful, oh protecting, oh protecting, oh mysterious, oh mysterious (Ament), the royal OSIRIS knows thee, he knows thy form, he knows the name of thy companions. Ament, hide my corpse, good Ament, hide my body. Oh resting place, let me rest in thee ; oh strong one, may the royal OSIRIS be strong with thy strength, oh powerful one, may he be powerful with thy power ! Oh Ament, open thy arms to him ; oh protectress, cover his body ; oh mysterious being, stretch out thy hand to him. Hail, holy Ament of OSIRIS with the mysterious names, the most holy of the gods, thou who art the most hidden of

all mysteries. Hail ! the royal OSIRIS worships thee ; he addresses the great god who is within thee. Hail ! he worships thee ; open thy mysterious doors to him. Hail ! he worships thee ; (open to him) thy hidden spheres, for he has his dwelling in the heavens like RA, and his throne is upon the earth like SEB ; he is seated upon the throne of SEB, upon the seats of HORCHUTI ; his spirit soars into the heavens, it rests there ; his body descends to the earth in the midst of the gods. He walks with RA, he follows TUM, he is like CHEPRA, he lives as thou livest in truth.

- 2 When this book is read he who reads it purifies himself at the hour when RA sets, who rests in the Ament of the Ament, when RA is in the midst of hidden things, completely.



## HYMN TO RA-HARMACHIS.

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 TRANSLATED BY

 E. L. LUSHINGTON, LL.D., D.C.L.
 

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THE Hymn to Amen - Ra - Harmachis (the Sun identified with the Supreme Deity), of which a translation is here attempted, is found, with other compositions of a similar nature, among the Berlin papyri. (No. 5, published in Lepsius, *Denkmäler*, Abth. VI., Bd. 12, p. 115-117.)

It probably belongs to the Ramesside period ; the writing is careful and for the most part very distinct ; some lacunæ are met with towards the end, and in a few passages the characters baffle the present translator's skill in decyphering.

Citations from this hymn occur not unfrequently in the writings of eminent Egyptian scholars, as Brugsch, Devéria, and others ; compare especially Chabas, *Le Nom de Thèbes*, p. 16, where the long antithesis of

epithets bestowed on Ra and his adversaries is described as "furnishing a page of the Egyptian dictionary."

As far as I am aware, no complete translation of it was published till the appearance of Professor Maspero's *Histoire Ancienne*, Paris, 1875; where the whole is rendered into French, p. 32-35. My own translation was made before I had the opportunity of seeing this work; since consulting it I have modified my version of one or two passages in accordance with M. Maspero's views.



## HYMN TO RA-HARMACHIS.

ADORATION to RA-HARMACHIS at the front of the morning.<sup>1</sup>

Say: Thou wakest beauteous AMEN-RA-HARMACHIS, thou watchest in triumph, AMEN-RA, Lord of the horizon. O blessed one beaming in splendour, towed by thy mariners who are of the unresting gods, sped by thy mariners of the unmoving gods. Thou comest forth thou ascendest, thou towerest in beauty, thy barge divine careers wherein thou speedest, blest by thy mother NUT each day, heaven embraces thee, thy foes fall as thou turnest thy face to the West of heaven. Counted are thy bones, collected thy limbs, living thy flesh, thy members blossom, thy soul blossoms, glorified is thy august form, advanced thy state on the road of darkness. Thou listenest to the call of thy attendant gods behind thy  
 10 chamber; in gladness are the mariners of thy bark, their heart delighted, Lord of heaven who hast brought joys to the divine Chiefs, the lower sky rejoices, gods and men exult applauding RA on his standard, blest by his mother NUT; their heart is glad. RA hath quelled his impious foes, heaven rejoices, earth is in delight, gods and goddesses are in festival to make adoration to RA-HOR, as they see him rise in his bark. He fells the wicked in his season, the abode is inviolate, the diadem *mehen* in its place, the *uræus* hath smitten the wicked.

<sup>1</sup> "At the front of the morning." Some prefer rendering the words "every morning."

O let thy mother NUT embrace thee,<sup>1</sup> Lord RA, those who are with her tell thy glories. OSIRIS and NEPHTHYS have uplifted thee at thy coming forth from the womb of  
 20 thy mother NUT. O shine RA-HARMACHIS, shine in thy morning as thy noonday brightness, thy cause upheld over thy enemies, thou makest thy cabin speed onward, thou repellst the false one in the moment of his annihilation: he has no rest<sup>2</sup> in the moment when thou breakest the strength of the wicked enemies of RA, to cast him into the fire of Nehaher,<sup>3</sup> encircling in its hour the children of the profane. No strength have they, RA prevails over his insensate foes, yea, putting them to the sword thou makest the false one cast up what he devoured.

Arise O RA from within thy chamber, strong is RA, weak the foes: lofty is RA, down-stricken the foes: RA living, his foes dead: RA full of meat and drink, his foes a-hungered and athirst: RA bright, his foes engulfed: RA good, his foes evil: RA mighty, his foes puny: RA hath despoiled APAP.

30 O RA thou givest all life<sup>4</sup> to the King, thou givest food for his mouth, drink for his throat, sweet oil for his hair. O blessed RA-HARMACHIS thou careerest by him in triumph, those in thy bark exult to quell and overthrow the wicked. Cries of joy in the great seat, the divine

<sup>1</sup> Perhaps "Approach thou thy mother Nut." *Neb Ra*, "Lord Ra," seems clearly the reading of the text given in Lepsius, unless the scribe has twice put the hieratic character for *nuter* instead of the usual form of *h*; *neb heh*, "lord of eternity," as Maspero renders it, is what might rather have been expected. In the following "Isis and Nephthys" is the version of M. Maspero; the text appears to me to give Osiris.

<sup>2</sup> Perhaps "he cannot advance."

<sup>3</sup> Nehaher, "ghastly-faced," an infernal demon, sometimes represented as a serpent. Compare *T. B.* 125, 18; *Bon.*, 112, 31, 32; Pierret, *Ét. Ég.*, 2. 114.

<sup>4</sup> "Thou givest life," this may be understood also as imperative, "give life."



cabin is in gladness, acclamation in the bark of millions of years. RA's sailors are charmed at heart to see RA hailed as supreme of the order of great gods, they gain delight in doing adoration to the great bark, homage in the mysterious chamber. O shine AMEN-RA-HARMACHIS self-sprung, thy sister goddesses stand in Bech,<sup>1</sup> they  
 40 receive thee, they uplift thee into thy bark, which is perfect in delights before Lord RA, thou begettest blessings. Come RA, self-sprung, thou lettest PHARAOH receive plenty in his battlemented house, on the altar of the god whose name is hidden.

Glory to thee, Prince coming forth in thy season, Lord of many faces, diadem producing rays, scattering darkness, all roads are filled with thy splendours, apes make to thee salutations with their arms, they praise thee, they cry aloud to thee, they tell thy glories, their lips exalt thee in heaven, in earth; they conduct thee at thy splendid arising, they open or drive back the gate of the Western horizon of heaven, they let RA be embraced in peace and joy by his mother NUT; thy soul is approved by the tenants of the lower heaven, the divine spirits rejoice at  
 50 the twofold season of brightness: thou turnest gloom into repose,<sup>2</sup> thou sweetenest pain of OSIRIS, thou givest breezes in the valley, illuminest earth in darkness, sweetenest pain of OSIRIS. All beings taste the breath, they make to thee acclamations in thy changes, thou who art Lord of changes, they give adoration to thy might in thy forms of beauty in the morn. Gods hold their arms to thee, those whom thy mother NUT bore.

<sup>1</sup> Bech, the Eastern hill of sunrise. See Brugsch, *Z.A.* 1864, p. 73, etc. Its opposite height was called Manu.

<sup>2</sup> "Thou turnest gloom into repose." I am not confident that the meaning of the original *ta-k neshen enti ster* is correctly given in these words; perhaps "thou makest the adversary prostrate" may more truly convey the sense.

Come to the King O RA, stablish his glories in heaven  
his might on earth.

O RA heaven rejoices to thee, O RA earth trembles at  
thee, O blessed RA-HARMACHIS thou hast raised heaven  
to elevate thy soul, the lower sky has hidden thee in thy  
mystic forms. Thou hast uplifted heaven to the expanse  
of thy outstretched arms, thou hast spread out earth to  
the width of thy stride. Heaven rejoices to thee at thy  
60 greatness of soul, thy terror fills earth at thy figure,  
princely hawk of glittering plume, many coloured frame,  
mighty sailor god, self-existing, traversing paths in the  
divine vessel, thou roarest in smiting thy foes, making thy  
great bark sweep on, men hail thee, gods fear thee, thou  
hast felled thy foes before it. Courier of heaven outstript  
by none, to illumine earth for his children, uplifted above  
gods and men, shining upon us; we know not thy form  
when thou lookest on our faces, thy bulk passes our  
knowledge.

O blessed RA-HARMACHIS thou penetratest . . . . .  
Bull at night, Chieftain by day, beauteous orb of *mafek*,  
King of heaven, Sovran of earth, great image in the  
70 horizon of heaven. RA who hast made beings, TATANEN  
giving life to mankind, PHARAOH son of RA has adored  
thee in thy glories, he has worshipped at thy gracious  
rising brightness on the Eastern horizon, he makes tranquil  
thy path, he beats down thy foes before thee in his turning  
back all thy adversaries, he assigned to thee the *Uta* on  
her seat, he makes them . . . . he assigned to thee  
honours . . . . he cleared the way for thee, he established  
thy rites in Abydos; he opens to thee roads in Rusta,  
76 he beats down evil.

# THE INSCRIPTION OF DARIUS AT THE TEMPLE OF EL-KHARGEH.

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TRANSLATED BY  
S. BIRCH, LL.D.

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THE inscription, which is inedited, was copied by Mr. Robert Hay from the south-western wall of the second chamber of the temple of Amen at El-Khargeh.<sup>1</sup> The representations which occur after the first line of the original are those of the four elements divided into the male and female principle, and described by M. Lepsius in a paper written by him for the Berlin Academy.<sup>2</sup> They are represented snake-headed and frog-headed, holding their hands up in adoration. They are as follows:—

Lines 2—4

Nu (Han) . . . water, *male*.

Nut (Han.t.) . . . water, *female*.

Hehu . . . fire, *male*.

Hehu t . . . fire, *female*.

<sup>1</sup> The copy is at present in the British Museum, Add. Manuscript, No. 29,847, fol. 89.

<sup>2</sup> *Unter die Götter d. vier Elementen*, in the *Abhandl ungen. d. K. Akad. d. Wissensch.* 4to., 1856.

Kakiu	. . . earth, <i>male</i> .
Kakiu t	. . . earth, <i>female</i> .
Karh	. . . air, <i>male</i> .
Karh t	. . . air, <i>female</i> .

In this series they follow the ordinary order, and have their usual names, the only exception being that of instead of the word *Nau*, for "air," the inscription of El-Khargeh gives *Karh*. This word has no philological analogy with any of the Egyptian expressive of air. It has been supposed to mean "care;"<sup>1</sup> the word nearest to it in sound is *karh*, "the night." The inscription which is really a highly pantheistic hymn consists of forty-six lines, and contains the address of the Elements to the god Amen Ra. It has been numbered in the copy inversely, the 46th being the first list. It is of the nature of some of the hymns already published and relating to that god, and may be compared with the Litany of the Sun already contained in this volume. This translation, together with the original text has been published by myself in the *Transactions of the Society of Biblical Archæology*, Vol. V., p. 293, foll.

<sup>1</sup> Pleyte, *Études Égyptiennes*, p. 113.

## THE INSCRIPTION OF DARIUS

AT THE

## TEMPLE OF EL-KHARGEH.

- 1 SAID by the adorers in praying to their father AMEN  
 RA, lord of Hab,<sup>1</sup> great god, powerful with the scimitar,  
 5 in his type of RA<sup>2</sup> to . . . .<sup>3</sup> self-produced,<sup>4</sup> his  
 bones of silver, his skin of gold, his head of real lapis, his  
 joints of turquoise, a perfect god, making his body, giving  
 birth to  
 6 it. He has not come out of a womb, he has come out of  
 cycles : he has given light to the world (and) the circle of  
 the gods is adoring before him ; they proclaim him to  
 the height of heaven, (they) adore . . . .<sup>3</sup> his birth. He  
 has passed  
 7 the secret places, they rejoice at him under their divine  
 types, they are careful to make their adorations to the  
 bull. We pray to him in (our abodes), we worship him  
 . . . .<sup>3</sup> in their (places). We adore him  
 8 in the form of hands. They acknowledge his majesty as  
 their lord, for the greatness of his type is the greatest of  
 all of them. He has had a title of . . . .<sup>3</sup> (heaven) earth  
 and waters AMEN, the firm in all things, that noble  
 9 god, the earth came from his devices, regulating each for  
 the gods, old age and youth, procession, age, mystical

<sup>1</sup> The Oasis.<sup>2</sup> The Sun.<sup>3</sup> Lacunæ.<sup>4</sup> Grebaut, *Hymne à Ammon*, p. xiii., "self-transformed."

were the causes, acute the . . .<sup>1</sup> extended his favours, his limbs in the air of heaven upon his youthful head, the water under his

- 10 head, a child the water under his feet, the Divine Majesty<sup>2</sup> of a hawk on his head, he confines the winds under the boat of MANU when he goes to the unknown region of the morning. The apes of THOTH adore, saying oh
- 11 the god in the disk concealing himself in his body, the soul gleaming from his two symbolic mortal eyes, the type of types, the honoured, not falling to his enemies, giving light to his transformation, he supports them by the light of his two mystical eyes, unknown is
- 12 his . . .<sup>1</sup> Hail to thee in the bosom of heaven, ordering thy divine births, the goddess TRUTH is united to thy mystical throne. Honoured has been thy image by thy lovers, thou hast shone, distributing the light
- 13 in the morning, thou hast circled the two lands in thy gleaming. Thou hast touched at the hill of the land of Akar,<sup>3</sup> the types in it adore, the light of the body of thy beams . . . . .<sup>1</sup> has been illumined<sup>4</sup> the bosom of the jackals hauling thy boat in the hidden gap
- 14 of the land of Sesen,<sup>5</sup> and the Spirits of the West, adoring thee, they tremble at thee at the light of thy disk. The spirits of the land of Pe<sup>6</sup> salute thee at the appearance of thy light. Thou shinest in their faces, thou traversest
- 15 thy two heavens; annihilated are thy opponents. They open the house of thy majesty; tame are the crocodiles, quiet are the herons in the waters of thy boat; thou hast . . .<sup>1</sup> the fish. HORUS has pierced SET, his arrow is in him. He has conquered heaven and earth

<sup>1</sup> Lacunæ.<sup>2</sup> Perhaps "the plumes."<sup>3</sup> A region of Hades.<sup>4</sup> Or, "received."<sup>5</sup> Hermopolis.<sup>6</sup> Buto, or the North.

- 16 in his cloud, and his pursuit. Prevailing by overthrowing his opponent, he . . . . .<sup>1</sup> a sword . . . . .<sup>1</sup> Akar<sup>2</sup> saves him, he makes his companion hidden he . . . .<sup>1</sup> him ; his eye
- 17 gives them light from him, it feeds off flame of fire. Thou hast passed the turns of the river, thou navigatest with a fair wind the Mau . . . .<sup>1</sup> at rest . . . .<sup>1</sup> the . . . .<sup>1</sup> which
- 18 they . . . . .<sup>1</sup> the . . . . .<sup>1</sup> those never at rest and incorruptible constellations, thou perambulatest the earth justified. Thou hast joined a new skin, thy mother has been embraced . . . .<sup>1</sup>
- 19 thy reception adored by all beings. Thou art at rest in the abode Tuaut<sup>3</sup> during the hours of darkness, thou awakest OSIRIS by thy beams, thou shinest over the heads of those who are in their cells, thou hast traversed
- 20 their hidden buildings on purpose. Thou hast been typified by thought, thou hast made to be illumined thy own disk, thou hast set up the . . . .<sup>1</sup> in their places. Thou hast gone against the night chambers
- 21 in the darkness, thy left eye is in the disk at night, thou shinest in the morning out of the east of the heaven, thou hast been woven in thy disk. Thy right eye is in the essence, thou hast made the passage, thy secret
- 22 is the depths of thy secret waters and unknown. Thou hast come on the road, thou hast given light in the path, thou hast prevailed over difficulties like the mysterious forms, thy type than every god
- 23 exalted and magnified by the divine circles. Each god has assumed thy skin, without shape is their type compared to thy form. Thou art the majesty . . . .<sup>1</sup> which is,

<sup>1</sup> Lacunæ.<sup>2</sup> A region of Hades.<sup>3</sup> Morning.

- thou hast ruled, lord; heaven and earth, under thy plumes, the gods
- 24 under thy hands, men under thy legs; where is a god like thee. Thou art the SUN over the gods, crowned sweet and delightful, oh soul from in . . . <sup>1</sup> by terrors
- 25 of the disk, thy uræi are tall, thy horns are pointed, twisted are the horns, lamps are the light of the two symbolic eyes, gold and crystal are the decorations, turquoise the face,
- 26 gilded are the limbs. Thou hast placed thy throne wherever thou delightest to multiply thy name, places and districts carrying thy beauty. Corn has never failed to be tall under thy form. Thy place is arranged, in the time of a division<sup>2</sup>
- 27 of an hour thou traversest the earth from the Manu.<sup>3</sup> Thou risest from the waters as the hidden egg, the female AMEN is in thy company. Thou hast rested in the cow, thou seizest the horns, thou hast been immersed in
- 28 the cow MEHUR. No germ grows, rising from its entirety to earth from the ether, sound in the roots. Thou perambulatest the earth to the district of Sutenkhen.<sup>4</sup> Thou hast gone there to its confines.
- 29 Thy likeness is there as the one of terrible face.<sup>5</sup> Thy great soul is in the nome of Lycopolis at rest among the ten thousands and thousands of gods which come out of it. Thy fluid is SHU, thy drop is TEFNUT.<sup>6</sup> Thou hast made to grow
- 30 the nine gods at the first of typification.<sup>7</sup> Thou art the

<sup>1</sup> Lacuna.    <sup>2</sup> *Kamta*, "fragments."    <sup>3</sup> Ocean.    <sup>4</sup> Herakleopolis.

<sup>5</sup> Harshaf, a title of the god Ptah, "creator."

<sup>6</sup> Or, Tef.

<sup>7</sup> At the time they began to assume their types or forms.



lion of the double lions, thou hast tied the bellies of the circle of the gods, thou hast extended the earth under their power. They make festivals to thee in their temples. Thy soul<sup>1</sup> is in

- 31 Tattu<sup>2</sup> altogether, the four gods in Ansatp engendering, lord of the gods, bull of his mother, rejoicing in the cow, her husband, engendering with his beautiful generation. Thou passest to the place thou choosest to thy  
 32 hall of the Saite nome. Thy form is at rest in the temple of Lower Egypt, in the nest of the lord<sup>3</sup> of Sais. Thy mother NEITH has been pleased by her son tenderly beloved, binding him all the limbs in the region of the South and North, thy  
 33 . . . .<sup>4</sup> on the limbs of the crocodiles. Thou hast opened the nest, thou restest on the lower country. Thy heart rests in the roads of Hai,<sup>5</sup> making Buto to rejoice in a moment, and Mehenu<sup>6</sup>  
 34 to follow thee. Thou hast come in the heart of NAUSAAS. Thy soul is at rest in Hetep.<sup>7</sup> Thou art the youth and the old one hidden amongst those of the temple in the great house of An.<sup>8</sup> Thou goest in (peace)  
 35 the uræus on thy head; in a moment thou hast united the two countries under the sides of thy throne. Thou art the place of Sebennytus, thy place is pure in the town of the abode of the Sycamore.<sup>9</sup> Thy abode is in Khent-ta-net,<sup>10</sup> thy dominions in Memphis, gods and goddesses . . . .<sup>4</sup>  
 36 above in the rays of An<sup>8</sup> to spie thy form in Menkat.<sup>10</sup>

<sup>1</sup> Or, Bull.<sup>2</sup> Busiris or Abusir.<sup>3</sup> Or Lady, "Neith."<sup>4</sup> Lacunæ.<sup>5</sup> Or the papyrus, the Lower Country.<sup>6</sup> The *uræus* on the diadem of the Sun.<sup>7</sup> Place of pools in Elysium.<sup>8</sup> Heliopolis.<sup>9</sup> Arsinoe.<sup>10</sup> Unknown site.

- Thou hast presented the peace of the hidden places.  
Thy births have gone round the gods who are demi-  
urgois
- 37 the circle of them O thou hawk of the nome of Helio-  
polis, sacred is thy temple in the city of Kar,<sup>1</sup> thy first  
birth is established in the face of the darkness.
- 38 Thy second birth thou hast appointed there after thee  
to overthrow thy enemies at their rising. Thou hast  
gone opposite to the court-yard to the South, a demiurgos  
to elevate the youth<sup>2</sup>
- 39 in his gate. Thou hast made the two countries in the  
town of the White Wall<sup>3</sup> as PTAH, chief essence to . . .<sup>4</sup>  
Thou hast placed thy throne in the life of the two countries  
as AMEN RA. Thy soul is the ark and four pillars of the  
two heavens.
- 40 Thy form emanated at first while thou shinest as AMEN  
RA and PTAH. Thy heart is at rest in thy city of Uas.<sup>5</sup>  
Thy two uræi, thy eyes, thy sceptre, thy whip open the  
doors of the heaven in
- 41 Thebes, SHU, TEFNU, MUT and KHONS are thy forms  
dwelling in thy shrine under the types of the god KHEM,  
raising his tall plumes, king of the gods, lifting the hand,  
lord of the crown,
- 42 powerful by it, all fear emanates from the fear of him,  
the Kamutf<sup>6</sup> who resides in his fields, horned in all his  
beauty, engendering the depths. Black and crystal the  
faces of those attached to him, the two mystical eyes, the  
decorations of
- 43 the Har-ti nome<sup>7</sup> dwelling in the nome Pe<sup>8</sup> over

<sup>1</sup> Babylon.<sup>2</sup> *Hannu*, perhaps the Nut or Firmament.<sup>3</sup> Memphis.<sup>4</sup> Lacuna.<sup>5</sup> Thebes.<sup>6</sup> Bull of his mother.<sup>7</sup> Coptites.<sup>8</sup> Buto.

his strong house, TUM the great lord of created beings.  
He is the hawk <sup>1</sup> created at first, MENTU RA in Uas.<sup>2</sup>  
The powerful bull, he is the arm striking.

44 of the cowards of Nahi, PTAH in Uas,<sup>2</sup> the luminous  
body ever golden for an age and ever. Thou art SEKAR,  
thy transformations are into the Nile, the person greater  
than the other gods. Thou art youth and age.<sup>3</sup>

45 They repose in the merits of thee. Thou givest life to  
the earth by thy stream. Thou art heaven, thou art  
earth, thou art fire, thou art water, thou art air in the  
midst of them. Thou hast hailed things to be done of  
him who is indefatigable, the orderer of the visible and  
invisible.<sup>4</sup>

46 Thou givest life to them as thou increasest them, thy  
soul prepares them under thy type of AMEN RA, lord of  
all existences, thy heart is strong, thy body makes festive,  
thou increasest thy son who is on thy throne, thou makest  
young his lips up-

47 on earth. Thou honourest him, thou crownest him  
with thy title, thy gracious form thou makest to shine as  
the Sun, thy son, the beautiful face<sup>5</sup> doing all thy wish,  
thou findest for him victory to his hands, the king of the  
Upper and Lower Country, the Son of the Sun.

48 NTARIUSH,<sup>6</sup> the Ever Living, Born of the Sun, the  
support of those who are in Uas,<sup>2</sup> the Son of the Sun  
NTARIUSH<sup>6</sup> the assistant, his attached fourfold AMEN RA,  
Lord of the thrones of the world, resident in Thebes,  
powerful with the scimitar

49 Son of the Sun, NTARIUSH,<sup>6</sup> HORUS, son of ISIS, son of

<sup>1</sup> *χεφρρ*, same as the "scarabæus."

<sup>2</sup> Thebaid.

<sup>3</sup> Or the *Hannu* or Ether.

<sup>4</sup> Existent or non-existent.

<sup>5</sup> Title also of Ptah.

<sup>6</sup> Darius I.

OSIRIS, beloved of AMEN, save thou the Son of the Sun NTARIUSH<sup>1</sup> the Ever Living, from every sword, every arrow; may the terror of him, the fear of him, the victorious power of him, be in the hearts of all men and every land, like thy victory thy fears and thy terrors in the hearts of gods and men.

<sup>1</sup> Darius I.



## THE PRAISE OF LEARNING.

TRANSLATED BY

S. BIRCH, LL.D.

THIS composition is found on two papyri in the British Museum, Sallier II., pl. iii., l. 9-pl. xi., l. 4, and Anastasi VII., pl. i. l. 1-pl. vii. l. 4, *Select Papyri*, pl. xv.-xx., cxxviii.-cxxxiv., and also on a slice of calcareous stone in the same institution, published in *Inscriptions in the Hieratic and Demotic Characters published by the British Museum*, pl. xi. It has long attracted the attention of students; a precis of the contents and translation of a small portion having been given by Mr. Goodwin in the *Cambridge Essays*, 1858, p. 272-275; but the first critical translation of the whole has been given by M. Maspero, *Le Genre Epistolaire chez les Anciens Egyptiens*, 1872, p. 48. The present translation is made after that of M. Maspero, and follows it in nearly all the passages; but the difficult and obscure nature of many sentences is such that they can hardly be interpreted, except conjecturally, owing principally to two reasons, viz., the extreme conciseness of the language in which it is

written, accompanied by the use of colloquial phrases, and the abnormal employment of determinative Hieroglyphs in Hieratic compositions. This long text appears to be a poetical one, and the lines of poetry are indicated by red spots. That these do not mark off sentences is evident from the spots occasionally being placed in the middle of a sentence, the end of which passes into the following line. The composition is attributed to the period of the XIIth Dynasty; but the name of Pepi, the same as that of a monarch of the VIth Dynasty, may indicate that it is of the earlier period. The manuscripts in which it is found are not older than the age of Rameses II. of the XIXth Dynasty. Two dedications are found on the papyri; that of the Sallier Papyrus is, "To the perfect bard, the very wonderful, the scribe of the treasury, Qakabu, of the treasury of the Pharaoh," while Anastasi VII. has "To the scribe of the treasury, Qakabu, the scribe Paharpet, the scribe Autha, the scribe Rameriu, made by the scribe Anna, (or Ann-ann) the master of instructions, in the 6th year the 25th of the month Payni when one was in the house of Rameses (II.). Loving Amen, the Living, the great portrait of Ra-Harmachis," by which last expression is meant the king Rameses II. It should be observed that these dedications are also marked with red spots, but they were also drawn up in poetical form, so as to make the entire composition uniform.

## THE PRAISE OF LEARNING.

- 1 THE commencement of the instructions  
 2 made by a person of Tsaru <sup>1</sup>  
 3 TUAUFSAKHRAT is his name  
 4 to his son PEPI <sup>2</sup> is his name  
 5 He went to Khennu <sup>3</sup>  
 6 to place himself in the place of instruction of letters.  
 7 The children of elders did not surpass him  
 8 who are in the town of Khennu <sup>3</sup>  
 9 He was saying to him  
 10 I have seen violence, I have seen violence <sup>4</sup>  
 11 give thy heart after letters  
 12 I have seen one free from labours <sup>5</sup>  
 13 Consider there is not anything beyond letters  
 14 As it is done in the water  
 15 plunge in the bosom of Kami <sup>6</sup>  
 16 You are finding this sentence in it in words  
 17 Should there be a scribe whose entire residence is in  
 Khennu <sup>3</sup>  
 18 He is not inactive in it  
 19 He is giving satisfaction to another  
 20 He does not come forth an inactive person  
 21 I have seen labours likewise . . . .  
 22 the words of this sentence in it

<sup>1</sup> Perhaps Tanis, as he evidently was not a native of Silsilis. Maspero reads "threshingfloor," barn.

<sup>2</sup> Shows the composition to date from the VIth Dynasty.

<sup>3</sup> Silsilis.

<sup>4</sup> Rather manual labour.

<sup>5</sup> Service.

<sup>6</sup> Books.

- 23 Love letters as thy mother  
 24 I make its beauty go in thy face  
 25 it is greater possession than all employments<sup>1</sup>.  
 26 It is not a word<sup>2</sup> on this earth  
 27 He who has commenced to avail himself is from his  
     infancy a counsellor<sup>3</sup>  
 28 He is sent to perform commissions<sup>4</sup>  
 29 He who does not go he is in sackcloth  
 30 I have not seen a blacksmith on a commission  
 31 a founder who goes on an embassy  
 32 I have seen the blacksmith at his work  
 33 at the mouth of his furnace  
 34 his fingers like things of crocodiles<sup>5</sup>  
 35 he stinks worse than the eggs of fishes  
 36 every carpenter carrying tools  
 37 is he more at rest than the labourers  
 38 his fields are of wood his tools of metal  
 39 at night (when) he is free  
 40 he does in addition of his hands in making  
 41 at night the lighting of his house<sup>6</sup>  
 42 The stone cutter he searches for employment  
 43 in all kinds of hard stones  
 44 He has made the completion of the things  
 45 his arms are fatigued, he is at rest  
 46 seated at the bread<sup>7</sup> of the Sun  
 47 his knees and his back are broken  
 48 The barber is shaving till evening  
 49 when he places himself to eat he places himself on his  
     elbows.  
 50 he places himself at street after street  
 51 to seek after his shaving

<sup>1</sup> Dignities or honours.<sup>2</sup> A mere word.<sup>3</sup> A counsellor, a *net' xet*.<sup>4</sup> Receives a civil employment.<sup>5</sup> So black and hard.<sup>6</sup> Cutting wood or torches.<sup>7</sup> Obscure.



52 he wearies his hands to fill his belly  
 53 as bees feed by their labours.  
 54 The *boatman*<sup>1</sup> he navigates to  
 55 At'hu<sup>2</sup> that he may have taken his price  
 56 he has done beyond the power of his hands in doing  
 57 to kill geese and flamingoes  
 58 he has suffered his suffering  
 59 he approaches his orchard<sup>3</sup>  
 60 he approaches his house at night  
 61 for he must go<sup>4</sup>  
 62 The little labourer having a field  
 63 he passes his life amongst rustics<sup>5</sup>  
 64 he is worn down for vines and pigs  
 65 to make his kitchen of what his fields have  
 66 his clothes are heavy with weight  
 67 he is tied as a forced labourer<sup>6</sup>  
 68 he goes into the air he suffers  
 69 coming forth well from his fireplace  
 70 He is bastinadoed by a stick on his legs  
 71 He saves himself  
 72 Shut against him is the hall of every house  
 73 drawn are the chambers.<sup>7</sup>  
 74 I tell you also of the builder of precincts  
 75 Disease tastes him  
 76 For he is in draughts of air  
 77 He builds in slings  
 78 Tied as the lotus<sup>8</sup> of the houses

<sup>1</sup> A rare word, *bu-ti*, apparently the poulterer or preparer of birds.

<sup>2</sup> The marshlands, Delta, or Fayoum.

<sup>3</sup> Or avenue of trees before the house.

<sup>4</sup> Again to his labours.

<sup>5</sup> *Anxu*, either "natives" or "beasts."

<sup>6</sup> *Sâtepu*, "one selected" to do work for nothing.

<sup>7</sup> Bolts or doors of the rooms against his entry.

<sup>8</sup> Obscure phrase, either as a lotus is tied to a house, or to the "lotus of the house," perhaps the roof. Cf. l. 88.

- 79 To go along to his end  
 80 his hands are worn with labour  
 81 Disordered are his clothes  
 82 He eats himself, the bread his fingers  
 83 He washes himself at one time only  
 84 He lowers himself to examine all directions  
 85 His passage <sup>1</sup> is from place to place  
 86 which is from ten to six cubits  
 87 his passage is from month to month  
 88 upon the beams of the lotuses of the houses  
 89 doing all its work  
 90 Should there be bread for him, he gives it his house  
 91 Exhausted <sup>2</sup> are his children.  
 92 The gardener brings me *gazelles* <sup>3</sup>  
 93 all his yokes have weight  
 94 His hands are chiefly on his neck  
 95 when he has done the manuring  
 96 He passes the morning watering vegetables  
 97 The evening vines  
 98 He has done every day  
 99 his belly is wretched  
 100 Ignorant of his mother is his name <sup>4</sup>  
 101 more tranquil than any employment  
 102 The farmer his garments are for eternity <sup>5</sup>  
 103 He elevates his voice like a bird <sup>6</sup>  
 104 His fingers aid me for his arms are dry in the wind

<sup>1</sup> Maspero, l. c. p. 54 n. 3, reads, "he is a pawn (*senen*) from square to square."

<sup>2</sup> Or "beaten are his children," i.e., his children are starved; it can hardly be that he beats them because he has obtained bread.

<sup>3</sup> *Mautu*, probably for *mahu* "wreaths," as the gazelle was not under the charge of a gardener.

<sup>4</sup> Ignorant of literature, "an ignoramus."

<sup>5</sup> He wears the same clothes a very long time.

<sup>6</sup> "As a bird," or "to the birds." To drive them away.

- 105 He reposes at the middle<sup>1</sup> of the marshes  
 106 For he is a forced labourer<sup>2</sup>  
 107 He is in good health with the beasts  
 108 Illness tastes him  
 109 he resides amongst them  
 110 He arrives at his garden<sup>3</sup>  
 111 He comes to his house in the evening  
 112 He must go out  
 113 The weaver inside the houses  
 114 is more wretched than a woman  
 115 his knees are at the place of his heart<sup>4</sup>  
 116 he has not tasted the air  
 117 Should he have done little in a day of his weaving  
 118 he is dragged as a lilly in a pool<sup>5</sup>  
 119 he gives bread to the porter  
 120 that he may be allowed to behold the light  
 121 The maker of weapons suffers extremely  
 122 going forth to foreign countries  
 123 he gives a great deal for his asses  
 124 more than the labours (of his hands)  
 125 he gives a great deal for their being in a field  
 126 He gives on the road  
 127 He arrives at his garden<sup>3</sup>  
 128 he reaches his house at night  
 129 he must be off.  
 130 The courier going to foreign countries  
 131 bequeathes his goods to his children  
 132 because of the fears of beasts and Asiatics  
 133 What happens to him when he is in Kam<sup>6</sup>  
 134 he arrives at his garden<sup>3</sup>

<sup>1</sup> *Mātr*, "at a place examined" or "selected."

<sup>2</sup> *Sūteṣ*, "one chosen" or "conscripted" for the service.

<sup>3</sup> Or avenues of l. 59.      <sup>4</sup> Owing to his being seated on the ground.

<sup>5</sup> Either he is overcome or punished.      <sup>6</sup> Egypt.

- 135 he goes to his house in the evening  
 136 he must be off  
 137 His heavy bond comes forth  
 138 No joys come  
 139 The dyer his fingers stink  
 140 The smell of bad fish  
 141 his two eyes are weary with very fatigue  
 142 his hand does not stop  
 143 he watches at the rent of the old garment  
 144 abominable<sup>1</sup> are the clothes  
 145 The sandal maker is very miserable  
 146 he is always begging  
 147 his health is as my health of a bad fish<sup>2</sup>  
 148 he gnaws the leather  
 149 The washerman washing on the quay  
 150 Traverses the ground approaching the crocodiles<sup>3</sup>  
 151 The father of the water brings out the dirt  
 152 his hand does not stop  
 153 a quiet employment is not before you  
 154 easier than any employment.  
 155 his draughts<sup>4</sup> are mixed up with his clothes  
 156 not a limb of him is clean  
 157 there is given to him the bonds<sup>5</sup> of women  
 158 For as he is in misfortunes  
 159 I lament to thee he passes his time with a bat<sup>6</sup>  
 160 I have brought to thee  
 161 has been said to him  
 162 Shouldst<sup>7</sup> thou delay to bring them  
 163 Thy lips will then be struck  
 164 The fowler of birds suffers very much

<sup>1</sup> To the dyer.<sup>2</sup> Or invalid of some kind.<sup>3</sup> One text reads, "in many approaches."<sup>4</sup> *Sbat*, applied to draught of water.<sup>5</sup> Tie or affliction.<sup>6</sup> To full the linen.<sup>7</sup> Doubtful reading.

- 165 The confines of NUM<sup>1</sup> are before thee  
 166 when he says "Let the net refuse"  
 167 The god wills not to show his forms  
 168 vain are his<sup>2</sup> plans  
 169 I tell you the fisherman  
 170 suffers more than any employment  
 171 consider is he not toiling on the river  
 172 he is mixed up with the crocodiles  
 173 Should the clumps of papyrus diminish  
 174 Then he is crying out for help  
 175 If he has not been told a crocodile is there  
 176 Terrors blind him  
 177 Comes forth the father out of the waters<sup>3</sup> it is the net  
 178 Then like the spirits<sup>4</sup> which are from god  
 179 Consider there it is not an employment destitute of  
 superior ones  
 180 Except the scribe who is the first  
 181 For he who knows letters  
 182 he then is better than thee  
 183 Not so the employments before thee  
 184 Consider a companion despises his companion  
 185 It has not been said Labour for that person  
 186 Do not transgress that which said to thee  
 187 Consider I made it in going up to Khennu<sup>5</sup>  
 188 Consider I made it out of love for thee  
 189 (If) thou hast profited a day in the school  
 190 It is for ever its works are mountains  
 191 they are my precepts<sup>6</sup> which I let you know

<sup>1</sup> There are different readings in the versions of this line: as, "he does not see the birds (*ari-em-pe*) should Num pass to the upper heaven."

<sup>2</sup> The fisher's plans or skill.

<sup>3</sup> "The father makes to come the net out of the water." Maspero.

<sup>4</sup> His destiny is in the hands of God. Maspero.

<sup>5</sup> Silsilis.

<sup>6</sup> *Ast* determined by a packet. Maspero reads, "quick, quick."

192 I let you love them they drive away worms,<sup>1</sup>  
193 I tell thee some other words  
194 for thy instruction and knowledge  
195 so that thou art not opposed  
196 Thou art of those who are weighty in plans  
197 Should the weight of my precepts be taken away  
198 There is not known anything of counsel  
199 When in the hands (is) lapis lazuli for beasts<sup>2</sup>  
200 Vain replies are made to him  
201 Should thou walk after great men  
202 Thou art to proceed with good knowledge  
203 if thou goest in is the master<sup>3</sup> in his house  
204 the hands of another are not before thee  
205 Fit thy hand in thy mouth  
206 do not ask any thing for thee  
207 Who has done as to say give  
208 Is as breaking a switch against a stake<sup>4</sup>  
209 Irritating against thee the master of good  
210 Do not speak words of dissimulation  
211 He who dissimulates his heart acts against it  
212 Do not say proud words  
213 Be sealed in thyself that is alone  
214 When you come out of school  
215 Should you have been told it is now  
216 To pay respects in the halls  
217 I recommend to thee do not go in their places  
218 If a master comes to thee on a mission  
219 What he says let it be as he says it  
220 Do not detract about what has been laid down  
221 When he has left after paying respects  
222 He has not laid aside his heart

<sup>1</sup> *Tennu* "enemy, opponents," Maspero; perhaps "cares."

<sup>2</sup> Like pearls before swine.

<sup>3</sup> One version, "mistress, lady."

<sup>4</sup> Or, "pen."

- 223 He is full of all his admiration  
 224 Nothing is hidden from him  
 225 None of all his places holds him <sup>1</sup>  
 226 He does not tell lies to his mother <sup>2</sup>  
 227 Against the wishes of that Chief.<sup>3</sup>  
 228 After things come to (hand) <sup>4</sup>  
 229 The hands of a person will be strengthened his trouble  
       soothed  
 230 Do not let it be about those with thee that is to say  
       alone  
 231 Are they kept low  
 232 the bowels, thou hast been heard.  
 233 When three loaves have been eaten  
 234 and two pots of beer swallowed  
 235 (If) thy stomach is not full, contend against that.  
 236 Should another be satiated with it do stand  
 237 as if breaking a pen against a pike  
 238 Consider thou passest (by) multitude  
 239 Thou hearest the words of chiefs  
 240 Ah could I make like thee the children of men <sup>5</sup>  
 241 Thou goest to receive them.<sup>6</sup>  
 242 The scribe who listens <sup>7</sup> is seen <sup>8</sup>  
 243 Those who are attentive are heard  
 244 Combat the words which are against them  
 245 Hasten thy feet, thou hast gone

<sup>1</sup> A very obscure passage, apparently to respect the tutor or master.

<sup>2</sup> Letters or literature.

<sup>3</sup> Old person or instructor. Maspero refers this to Osiris.

<sup>4</sup> Very difficult passages, apparently referring to the unremunerative nature of literature.

<sup>5</sup> *I.e.*, could the children of common people do as thou doest through literature.

<sup>6</sup> He wishes to make the ignorant like him.

<sup>7</sup> Attentive.

<sup>8</sup> Conspicuous.

- 246 Do not turn back thy heart  
 247 Uniting the road to it  
 248 The elder of a (another) person are thy juniors  
 249 Consider RANEN is on the road of the god  
 250 RANEN a scribe (has) on his shoulder  
 251 The day of his birth.<sup>1</sup>  
 252 He approaches the halls  
 253 of the assembly<sup>2</sup> men have made.  
 254 Truly no scribe is without eating  
 255 The things of the royal palace of the king  
 256 MESCHENT<sup>3</sup> supplies a scribe  
 257 Placed at the head of the assembly<sup>4</sup>  
 258 Adores RA<sup>4</sup> the father his mother<sup>5</sup>  
 259 Those placed on the path of the living  
 260 Consider what I have placed before thee  
 261 The children of his children  
 262 Happily finished.<sup>6</sup>

<sup>1</sup> That he is destined or has the goddess as his good genius.

<sup>2</sup> Jury or council.

<sup>3</sup> The goddess of new birth or the metempsychosis.

<sup>4</sup> Maspero reads, "Duau (Tuau) is his father and mother." Tuau is the morning.

<sup>5</sup> His mother literature.

<sup>6</sup> It has gone out well in peace.





THE PAPYRUS  
OF  
MORAL PRECEPTS.

XXXIInd DYNASTY.

---

TRANSLATED BY  
M. THEOD. DEVERIA.

---

THESE moral precepts are written in the demotic script on a palimpsest papyrus in the collection of the Musée du Louvre, X. 9, No. 2114. The other side of the papyrus has a Greek inscription contained in three columns, which has been published by MM. Egger et Brunet de Prèsle in *Papyrus grecs du Musée du Louvre et de la Bibliothèque*, No. 56, and the Egyptian text has been published and annotated by M. Pierret in the *Recueil Egyptologique*, 1re Livraison, and also again by M. Theod. Deveria in *Catalogue des Manuscrits Egyptiens au Musée du Louvre*, 8vo., Paris, 1875, p. 139, and from that latter source the following translation is taken. These wise

admonitions which are almost the latest that occur in Egyptian literature should be compared with those of the scribe Pthah-hept which were written in the time of the VIth Dynasty, and which have been translated both by M. Chabas in *Le plus Ancien livre du Monde*, 1857, and by the Rev. Dunbar Heath, under the title of *The Proverbs of Aphobis*.<sup>1</sup>

<sup>1</sup> A translation of these ancient proverbs will shortly appear in the *Records of the Past*.



## LOUVRE PAPYRUS.

No. X., 9.

- 
- 1 Make it not in a heart of a mother to enter into  
bitterness <sup>1</sup>
  - 2 Kill not, nor expose thyself to be killed
  - 3 Make not a companion of a wicked man <sup>2</sup>
  - 4 Do not do after the advice of a fool
  - 5 Do not build up thy tomb above those who command  
you
  - 6 Do not . . . <sup>3</sup> to your children till they are old they  
have increased in age and strength
  - 7 May it not happen to thee to maltreat an inferior and  
may it happen to thee to respect the venerable
  - 8 May it not happen to you to maltreat your wife whose  
strength is less than thine but may she find in you a  
protector <sup>4</sup>
  - 9 Do not curse thy master before God
  - 10 Do not curse him who . . . . <sup>3</sup>
  - 11 Do not speak against thy master . . . <sup>3</sup>
  - 12 Do not save thy life at the cost of that of another <sup>5</sup>
  - 13 Desire not that thy son . . . <sup>3</sup> and his sons

<sup>1</sup> See *Ritual*, cap cxxv., "I have not made to weep."

<sup>2</sup> Cf. Pro. iv. 14 and xxviii. 7.

<sup>3</sup> Lacunæ.

<sup>4</sup> Cf. the fine old Sanskrit Proverb, "Strike not a wife *even with a flower*."

<sup>5</sup> This admonition sounds almost Budhistic in its tendency. If the view could be safely entertained that the doctrine of Sakyamunya had reached Greece, then an Egyptian priest educated in the Greco-Egyptian School of Alexandria might have heard of such a precept.

- 14 May it not happen to thee to cause thy infant to suffer  
if he is weak, (on the contrary) assist him
- 15 Do not abandon one son to another of thy sons, who is  
stronger or more courageous
- 16 That is the cause of vexation which comes from . . . .<sup>1</sup>
- 17 Do not amuse thyself or play upon those who are  
dependent upon you
- 18 Do not allow thy son to be familiar with a married  
woman<sup>2</sup>
- 19 Do not build thy tomb in thine own estate<sup>3</sup>
- 20 Do not build your tomb at the approaches to the  
Temples
- 21 Do not go out with a foolish man<sup>4</sup>
- 22 Do not stop to listen to his words
- 23 Do not pervert the heart of thy acquaintance if he is pure
- 24 Do not take a haughty attitude
- 25 Do not mock the venerable man who is thy superior.

. . . . .

*Cætera desunt.*

<sup>1</sup> Lacuna.

<sup>2</sup> Cf. Eccclus. ix. 9 and Prov. vi. 29.

<sup>3</sup> That such a caution should have become necessary demonstrates plainly how much in the Ptolemaic period the Egyptians had declined from the love of their old faith, since a tomb in the consecrated mountains of the West was at one time the last and highest comfort that religion could bestow.

<sup>4</sup> Cf. Prov. xiv. 7 and xiii. 20.



## LISTS OF FURTHER TEXTS FOR TRANSLATION.

## ASSYRIAN.

ARRANGED BY THE LATE

GEORGE SMITH.

*Works on History and Chronology.*

Eponym Canon (Cun. Ins., Vol. III, p. 1).

Historical Canon (Cun. Ins., Vol. II, p. 52).

*Historical.*Legends of Izdubar (texts unpublished). (Deluge Tablets.)  
Creation Tablets.

Early Babylonian Dated Tablets (texts unpublished).

Brick of Samsi-vul I, ruler of Assyria (Cun. Ins., Vol. I, p. 6).

Brick of Kara-indas, king of Babylon (Trans. Soc. Bib. Ar.,  
p. 68).

Inscriptions of Pudil, king of Assyria (Revue Ar., Nov., 1869).

Monolith of Maruduk-bal-idina I, king of Babylonia.

Tablet of Vul-nirari I, king of Assyria.

Small Inscriptions of Vul-nirari (various).

Inscriptions of Shalmaneser I, king of Assyria (various).

Inscriptions of Tugulti-ninip, king of Assyria (various un-  
published; one Cun. Ins., Vol. III, p. 4).Inscriptions of Assur-risilim, king of Assyria (Cun. Ins.,  
Vol. III, p. 3).Brick and Cone Inscriptions of Vul-bal idina, king of Babylon  
(various).Inscriptions of Nebuchadnezzar I, king of Babylonia (un-  
published).

Other Inscriptions of Tiglath-Pileser (various).

Contracts dated in the reign of Maruduk-nadin-ahi, king of Babylon (various).

Inscriptions of Assur-bel-kala, king of Assyria (Cun. Ins., Vol. I, p. 6).

Inscriptions of Samsivul IV, king of Assyria (Cun. Ins., Vol. III, p. 3).

Contract dated in the reign of Simma-sihu, king of Babylon (Layard's Ins., p. 53).

Other Inscriptions of Assur-nazir-pal (various).

Bull Inscription of Shalmaneser II (Layard's Ins., p. 12, etc.).

Inscriptions of Vul-nirari III, king of Assyria (Cun. Ins., Vol. I. p. 35).

Fragments of Annals of Tiglath-Pileser II, king of Assyria (various).

Fragments of Inscriptions Shalmaneser IV, king of Assyria (various).

Inscription of the Second Year of Sargon (unpublished).

Nimrud Inscription of Sargon (Layard's Ins., p. 33).

Cylinder (Barrel) of Sargon (Cun. Ins., Vol. I, p. 36).

Prism of Sargon (unpublished).

Other Inscriptions of Sargon (various).

Tablet of Kalah Shergat.

Nebbi Yunas Tablet (Cun. Ins., Vol. I, pp. 43, 44).

Other Inscriptions of Sennacherib (various).

Portions of Cylinders B, C, D, and E, of Assurbanipal (Smith's Assurbanipal).

Various Historical Tablets of Assurbanipal (Smith's Assurbanipal).

Hunting Texts of Assurbanipal.

Inscriptions of Assur-ebel-ili, king of Assyria (Cun. Ins., Vols. I and III).

Cylinder of Bel-zakir-iskun, king of Assyria (Cun. Ins. Vol. I, p. 8).

Inscription of Nabopalassar, king of Babylonia (unpublished).  
Borsippa Cylinder of Nebuchadnezzar (Cun. Ins., Vol. I, p. 51).

Text of Elamite Kings.

Various other texts of Nebuchadnezzar.

Tables dated in the reign of Evil Merodach, king of Babylon.  
Cylinder of Nergal-shar-ezer, king of Babylon (Cun. Ins., Vol. I, p. 67).

Cylinders of Nabonidus, king of Babylon (Cun. Ins., Vol. I, pp. 68, 69).

Other texts of Nabonidus (various).

Brick of Cyrus, king of Babylon (Trans. Soc. Bib. Ar., Vol. II, pt. I).

Inscription on Tomb of Cyrus.

Dated Tablets in reign of Cambyses (various).

Inscriptions of Darius.

Inscriptions of Xerxes, king of Persia.

Inscriptions of Artaxerxes, king of Persia.

Later Inscriptions of Persian, Greek, and Parthian periods.

*Mythology and Religion (mostly unpublished).*

Hymn to the Moon God.

Hymns to Ninip.

The War of the Gods.

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Various other Prayers.

Various Mythological Stories and Fables.

Tablets against Witchcraft.

The Lubara Legends (Chaldean Genesis).

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Tablet with Advice and Cautions to Kings.

Various Reports and Despatches.

Various Tablets with Laws and Reports of Law Cases.

*Private Life.*

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Geographical Lists.

Lists of Animals and Birds (Delitzsch).

Lists of Minerals and their uses.

Lists of Wooden Objects.

Grammatical Tablets (a selection from).

Mathematical Tablets.

*Astrology and Astronomy.*

Further Selections from the great Chaldean Work on Astrology.

Further Selections from Astronomical and Astrological Reports.<sup>1</sup>

A Selection of Omens from Terrestrial Objects and Events.

## PHŒNICIAN.

Sarcophagus of Ashmunazer (Duc de Luynes, *Mémoire*, 1856).

Marseilles Inscription (Judas, 1857).

The Moabite Stone (Ginsburg, 1871).

Selected Mortuary Inscriptions.

<sup>1</sup> Selections of these only printed in Vol. I.



## EGYPTIAN.

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,, of Sakaya.

## XVIIIth Dynasty :

Inscription of Aahmes, formerly called Pensouvan (Louvre C, 49).

,, Thothmes I, at Karnak (Denk. III, 18).

,, Hat-a-su (Duemichen, Hist. Ins., 19, 20).

Inscriptions of Haremhebi.

Inscriptions of Amenophis III (Denk. III, 65 and following).

Monuments of the Disk Worshipers.

## XIXth Dynasty :

Triumphal Inscription of Seti I at Karnak (Denk. III, 126).

Sarcophagus of Seti I (Bonomi).

Dedicatory Inscription of Rameses II, at Abydos (Maspero).

Triumphal Inscriptions (Denk. III, 165, etc.).

Historical Inscription at Abusimbel (187).

Great Tablet at Abusimbel (194).

Inscription of Bek-en-Chonsu (Déveria).

List of Kings :

Turin Papyrus.

Tablet of Abydos.

Tablet of Sakkarah.

Tablet of Karnak.

XXth Dynasty :

Inscription of Seti II (Duemichen, *Hist. Ins.*, 1-5).

„ Rameses III (Rosellini, Burton, Greene,  
and Duemichen, *ubi supra* 13-15).

XXIst Dynasty :

Tablet 4th year of Rameses IV.

Persian and Ptolemaic :

Statuette Naophore du Vatican.

Tablet of Tafnecht at Naples.

Inscription of Ptolemy son of Lagos.

Inscription of Alexander Aegôs (*Zeitschrift*).

“Bauurkunde der Tempelanlagen von Edfu” (Duemichen).

Two Ptolemaic Tablets (Birch).

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„ Apis Tablets.

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Ancient Forms of Sepulchral Offerings, etc. (Tablets of  
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The Ritual of the Dead.

Spells in Lepsius (“Aelteste Texte”).

Harris Magical Papyrus.

“Horus on Crocodiles” (various texts, Leyden and elsewhere.)

Spells in Tomb of Bek-en-ren-ef.

“Metternich Tablet.”

“*Shâ en sensenu*,” the “Book of the Breaths of Life.”

Legend of Horus (Naville).

The Rhind Papyri.

Sarcophagus of Aroeri (Bonomi).

„ Necht-en-heb.

„ T'at-hra (Louvre).

„ British Museum, 32.

Litanies of the Sun (Denk. III, 203).

Apis Stelæ (a very large number, nearly 360).

Selection of Hymns, such as the following :

To the Nile (Denk. III, 175).

To Ammon (Denk. III, 237).

Ap-heru-mes (Berlin, in Brugsch Monumens, pl. III).

Meri ( „ „ „ pl. IV).

To Osiris (Bibliothèque Nationale, Chabas).

Fragments of the Hymns of the Disk Worshippers.

Several in British Museum.

„ Duemichen's publications.

Great Psalm to Ammon (Leyden I, 350).

Calendar of Lucky and Unlucky days (Sallier, Chabas).

Calendars of Festivals from as Early Date as possible to Roman Period.

*Literature, Philosophy, Science, Economy.*

Proverbs, Prisse Papyrus (Chabas).

“Rules of Life” (Papyrus at Boulaq, lately published by Mariette).

Song of the Oxen (Denk. III, 10).

Three Amatory Songs (Goodwin).

Medical Papyrus (Berlin).

„ „ (British Museum).

„ „ (Ebers Papyrus).

Geometrical Papyrus (British Museum).

Calendar of Astronomical Observations in Tombs of XXth Dynasty (Renouf).

Letters on all varieties of subjects in the Sallier, Anastasi, Leyden, and Bologna Papyri.

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Abbott Papyrus (Spoliation of Tombs).

Report on Capture of Fugitive Slaves (Leyden I, 368, Chabas).

Complaint against Paneba (British Museum Papyrus, Salt, Chabas).

Petition to king Amenophis (Chabas).

Complaint against Thefts committed by certain Workmen (Chabas).

Selected Inscriptions from the Ostraca.

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